

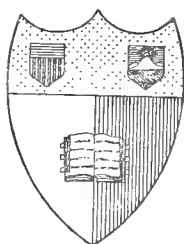
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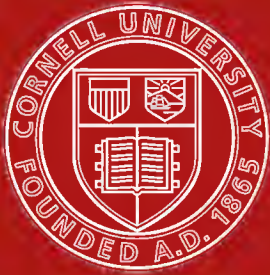
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Tsze teen piao muh : a guide to the dicti



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MR. WILLIAM STOKES,
TEACHER OF MEMORY,
42, GLENTHORNE ROAD,
HAMMERSMITH,
LONDON, W.

15th September 1906

I have pleasure in
granting Mr Thomas Jenner
the limited use of some
of my memory training
Arrangements, as set forth
in the Preface to the Second
Edition of his book entitled
"Ezra Keen kias mah."

William Stokes.

PREFACE TO THE SECOND EDITION.

For sundry reasons, it has appeared to me to be better to reprint Part I "China" with very little of attempt at revision or rearrangement, and to make Part II "Japan" an almost separate and independent essay; even at the risk of a measure of repetition in the pages of the Introduction. Nor do I regret doing so, when I reflect that fresh illustrations, calculated to impress the principles of mnemonics will tend to commend those principles to my Readers. The chief revision will be found to consist in bringing together some matter which had been, unfortunately, separated too widely in the pages of the first edition. The "*Swan-pan*" (Jap. "*Soroban*") has been redrawn and appears in a correct relationship; thanks to the suggestions of Mr. Eijiro Narukawa of Yokohama, who kindly corrected me on this and one or two other points during a short interview I had with him in May 1906, during his visit to England. Mr. Stokes has once more placed me under a great obligation, by according to me the use of his copyright prompters, in the treatment of a wider range of subjects than those in the first edition. I am also much indebted to H. E. Count Mutsu for invaluable aid, cheerfully accorded, as well as to Sir Robert K. Douglas for his renewed favours. My thanks are also due to my old friend and helper, Mr. John Ellis, for making researches in the British Museum library, for which I had not the opportunity, as well as to Mr. George Barkham, for his assistance in reading proof-sheets.

T. J.

5^a New Road Avenue,
CHATHAM.
March 1907.

字典標目
TSZE TËÈN PIÀO MŪH

(SECOND EDITION).

A GUIDE TO THE DICTIONARY.

AN ESSAY EXHIBITING THE 214 RADICALS OF THE CHINESE WRITTEN
LANGUAGE, ARRANGED ACCORDING TO
THE MNEMONIC SYSTEM OF M^r. WILLIAM STOKES. TO
WHICH ARE ADDED REMARKS ON THE HISTORY, GEOGRAPHY
AND ARITHMETIC OF THE CHINESE, ALSO

ジテン ヒヤウ モク
JI-TEN HIYŌ MOKU

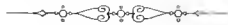
BEING A LIKE TREATMENT OF THE KATAKANA SYLLABARY
OF THE JAPANESE LANGUAGE, THE HISTORY ETC.
OF THAT EMPIRE.

BY

THOMAS JENNER.

MEMBER OF THE CHINA SOCIETY.

Chas. R. Mason
3/14/10



LONDON:
LUZAC & Co. 46, GREAT RUSSELL STREET, W.C.
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1907.
G

Jenner, Thomas.

W3589

MCH

じ
てん
ひやう
とく

字典標目



惟 惟

Wei sheng wàng nēn tsö K'hwang,

狂 聖

Wei K'hwang k'hih nēn tsö sheng.

克 罔

念 念

“The wise, not thinking, become foolish, and the
foolish, by thinking, become wise.”

作 作

聖。狂、

[SHOO KING. Part V. The Books of CHOW, Book 18, p. 18.]

From Legge's Chinese Classics, Vol. III, Part 2, p. 500.

“Observe, reflect; link thought with thought; and think of the
impressions.”

[WILLIAM STOKES].

DEDICATED

TO

EDWARD HARPER PARKER ESQ^{RE},

(FORMERLY H. M. CONSUL AT KIUNG CHOW.)

PROFESSOR OF CHINESE AT THE VICTORIA UNIVERSITY OF MANCHESTER,

IN RECOLLECTION OF CHINESE STUDIES,

MADE TOGETHER

UNDER

PROFESSOR JAMES SUMMERS,

in 1867.

PREFACE TO THE FIRST EDITION.

On July 6th 1868, after listening to my oral address on the Mnemonic acquisition of the Chinese written Language, followed by the Criticisms of the Members then present, at the rooms of the Royal Asiatic Society; Lord Strangford, the President, concluded his remarks from the chair by expressing the hope that the subject, which had been so brought before the Society, would some day appear in the form of an Essay.

The writing of that essay has been long delayed, one most cogent reason being the consideration that, to make it of any practical use, would involve the publishing of so much copyright matter which is the peculiar property of another. Having now obtained the concurrence of Mr. Stokes, in the view that these pages may, prudently, be circulated amongst the Colleges and schools which are specially concerned with the study of Oriental living Languages, I beg to submit them to the candid scrutiny of the Teachers; and at their discretion, esoterically to the service of the Learners; indulging the hope that amongst the former will be found some to give them as cordial a reception as did the late Professor Legge, D.D. of Oxford; and amongst the latter, some to acknowledge their assistance, after the manner of the late Rev. James Gilmour, of Mongolia. To the list of Radicals I have added the 26 Dynasties and 237 Emperors; their names and dates mnemonically arranged; along with a reprint of Page 3 of my brochure on the Geography of China, accompanied by a map. These are followed by sundry statistics, mnemonically worked out with brief illustrations of the Arithmetic of the Chinese.

DIRECTIONS TO THE BINDER.

Page XI. Psalm XXIII on Native paper.

» 66. Map of CHINA.

» 113. Map of JAPAN.

大關詩第二十三篇

耶和華爲我之牧者，我不致匱乏兮，使^二我
卧於茂苑，引我至得憩息之水濱兮，彼使
我靈復蘇，爲其名導我行於義路兮，我^四行
死蔭之谷，必不忌憚於受害兮，蓋爾必偕
我，爾杖爾梃必慰我兮，爾^五必在我敵前爲
我設席，爾曾以膏沃我首，我爵溢兮，我^六在
生之諸日，惟恩寵與矜恤隨我兮，我將居
於耶和華之室，迄於永遠兮。

Facing this page is a small quarto leaf, of Native paper exhibiting

大 關 詩 第 二 十 三 篇

Psalm XXIII, Ta-pih shi té ūrh shī san pèèn. (i. e. Ps. XXIII).

(David's) poems, order twice ten three section

twenty-three

This was worked off from the Native Xylographic block, at my Stand (Class K, N° 4190), at the Caxton celebration, South Kensington A. D. 1877.

I pleasantly recall an illustration of the application of Mnemonics to Foreign languages. In A. D. 1862 the late Canon Mc. Clatchie furnished me with my first three Chinese words: 來就我 "*Lae-tsew-ngo*". "Come unto me". On showing them to a young friend, I received this rejoinder: "I shall remember that; the Saviour says "Come unto me" and Satan *lets you go*". (*Lae-tsew-ngo*). For numerous faults, especially in the printing by my 'Prentice-hand, by means of the Black-autocopyist process, I must apologize; conscious that I have aptly illustrated (combined) the two adages: (1) "If you want a thing well done, do it yourself."

and (2) "The exception proves the rule."

My many kind helpers I leave nnuamed, though not forgotten; excepting only to apostrophize the genius of Mr. William Stokes, without whose previous labours, these humble endeavours to facilitate the work of Students of Chinese had never been made. To him let me say, as Horace concludes his ode to Melpomene.

"Quod spiro et placeo, si placeo, tuum est."

T. J.

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INTRODUCTION.

Perhaps I cannot better introduce the subject of these pages than by reproducing the three diagrams then put on the black-board, and repeating, *in extenso*, the Report of the Meeting of the Royal Asiatic Society, referred to in the preface, as given in the Athenæum, Saturday; July 11th, 1868.

“Lord Strangford, President, in the chair. W. A. C. Lyall, Major G. Pearse, R. A. and Mr. T. Williams, were elected non-resident members. On the wall were diagrams of the 214 Radicals of the Chinese written Language, so arranged that the numerical position of each might be instantly pointed out, a map of China, with the names of the Provinces in native characters; an extract from the Chinese Scriptures, and three quotations from the Native Poets. On the table were two editions of the 千字文 *Tsien Tsz Wan* (1000 character classic), one a copy as used in the Imperial Schools, the other an edition published on the continent, with the Radical portion of each word printed in red and the “Servile” strokes in black; also a chart of the Radicals made by Mr. Jenner, and exhibiting the full association of the Numerical rank, Sound, and Meaning of Each. An oral lecture was given by Mr. T. Jenner on the Mnemonic acquisition of the Chinese written Language. Mr. Jenner commenced by saying that he laid no more claim to the founding of a System of *Memoria Technica* than he could to the authorship of the Chinese Language; but he hoped to show, to the convincing of those present, that he had successfully employed the Mnemonic System of Mr. William Stokes, in the acquisition of that essential part of the written language of the Chinese, the 字部 *Tsz-pū*, or Radicals.

The importance of becoming properly acquainted with each of the Radicals,

and that in association with its *numerical position* in the native arrangement, was insisted on, by reason of the fact that every word in the Native text is referred to one of these Radicals or Keys, as its basis; and accordingly traced in a Native Lexicon, or any lexicon framed on the Native plan, under the head of such Key, and in the sub-division allotted to characters having the discovered number of supplementary strokes.

The first illustration was made of the working out of three Radicals, viz. N° 84. *Hî*, vapour; N° 94, *Hîcuen*, a dog, and N° 42, *giou*, SMALL.

Example 1. (A Right line). In this sentence 84 is translated into its Mnemonic equivalent "*Fire*" and linked with the *sound* and *meaning* (*Ki*, "Vapour") of Radical N° 84, in as direct or simple a passage as when we say: "Twice two are four."

84 FIRE ———— 气 ———— VAPOUR.
K'i

Mnemonic sentence.
 "Fire is the *Key* of Vapour."

Example 2. (A broken line, or dialogue). In this example (perhaps the most complex of the whole 214) the complication will practically disappear with a little use (like the timber 'centerings' of a stone arch, when the structure, properly '*keyed*', will support the traffic it has been designed to serve. (Corresponding with all the words under Rad. 94), by means of the essential words '*Bar*' '*Q. N.*' (*Kieuen*) and '*dog*'.

94 BAR ———— (Sheep)
 犬
Kieuen (Q. N.) ———— DOG

Mnemonic sentence.
 'Baa(r)!' says the sheep.
 'Q. N.' (*Hîcuen*) 'Quid nunc?' says the dog.

Example 3. An association so "sublime" that its passage is described upon the 'O. G.' (double curve), Hogarth's "line of beauty and grace," Mnemonic sentence: When ruin overtakes the great, then *see* how SMALL they are.

42 RUIN ———— 小 ———— SMALL
stau

"Mr. Jenner next requested the Members present to test the ready

power afforded by the system in making requisition of him for certain of the Radicals, by supplying only the Number, and in repeated experiments it was shown that, by association, the sound and meaning of each, so called for, were instantly brought to remembrance, and the form added thereto; the lecturer reproducing it at the table, with the native pencil and ink, his back towards the diagram. Illustrations of the construction of words — e. g. “*grace*”, which consists of Radicals 31 口, *Hwih*, ‘an inclosure’; 37, 大, *Tu*, ‘Great’, and, 61, 心, *sin*, ‘the heart’. 因, Greatness within an inclosure making *Yin*, ‘a cause’. (A great cause bringing many results about it) and 因 a ‘cause’, in one word with 心 *sin*, the ‘heart’, making 恩, *Gan*, ‘grace’, i. e. The heart influenced by a great cause; the Native classification of which word is under Radical N° 61, with six additional strokes. With similar illustrations of the construction of Chinese words, the Lecture concluded; Mr. Jenner stating his conviction that, by the help of Mr. Stokes’ *Memoria Technica*, he had acquired a knowledge of the name and meaning of each of the Radicals, in certain association with its numerical rank, in less time than, by simple memory, he could have mastered the names and meanings.”

Seven or eight years after the occasion above referred to, H. E. the Chinese Ambassador 郭大人, *Kwoh Ta-jen*, kindly accepted a copy of my Mnemonic chart of the Radicals, and wrote thereon, *Suâ manu*, the Title.

字典標目

The analysis of this sentence will provide a good example of the application of the method under notice.

字 The Radical of this word is 子, *Tsz*, ‘a son’, or child, and the essential words in the Mnemonic sentence proper thereto are *Map*, Coblentg, ‘SON’. Now *Map* = 39, and in the Dictionary, (whether the Native 康熙 Kang-hi, or those for English Students, by Morrison, Medhurst, Williams & Others), we find under Rad. 39, with three additional strokes (I copy from Williams):

字 From *Child* under a *shelter*.

𠤎 To love and shelter; to bear and nurse, as a mother does . . .

A character or symbol in writing, a letter; lettered, marked, written on,

a writing, a letter; a word or symbol of thought" etc. Then follow examples, in combination with other words, the second of which is the one now before us:

字典 "a dictionary."

* 典 The Radical of this word is 八 *pah* "eight", and the essential tien words in the Mnemonic sentence belonging thereto are *den*, *Pa* and *eight*. Now *den* = 12 and under the twelfth Radical, with 6 additional strokes we find 典 '*tien*. A Canon, a Standard or ritual, a statute or code, written, authentic documents etc.

標 The radical of this word is 木 *müh*, "wood" and the essential piao words in the Mnemonic sentence attached are *Coal*, *move* and "WOOD." Now *Coal* = 75 and under Rad. 75. + eleven additional strokes, the dictionary exhibits 標, *piao* (from *wood* and *soaring*). The topmost branch, the opposite of the root; a signal, a flag or banner, used as a marking-flag; the troops under one banner . . . ; a sign board, . . to make a signal . . . to exhibit."

目 This is Radical N° 109, as indicated by the sentence comprising muſj '*Books*', '*Mother*' and '*Eye*'.

Thus our Title comes out:

A signal to the Eye for the Canonical written characters i. e. "*A Guide to the Dictionary*."

As a further exercise in finding words by the Mnemonic prompters; let us now deal with the quotation from the Shoo King, on page of fly-leaf after the Title.

*The Character 典 'a canon, code' etc. affords a striking example of Word-history, and invites a more than passing notice. The genesis of the word is explained in the Native dictionaries, and given as follows in Dr. Morrison's Dictionary (Vol. 2 Character N° 10119). The Seal-character  of this word represents the records of the Five Ancient Kings, placed on a stand, as a mark of respect etc. This character was originally written with a stand (Cf. Rad. N° 16 几) but is now placed in the lexicons under rad. N° 12, 八; an example of transition recalling the familiar case of our English word 'Villain', of which Trench writes. 'The Villain is first the *serf* or *peasant* (*Villanus*) because attached to the 'Villa' or farm. Secondly, the *peasant*, who, it is taken for granted, will be churlish, selfish, dishonest, and of evil moral conditions. At the third step, nothing of the meaning which the etymology suggests, nothing of *Villa*, survives any longer; the peasant is quite dismissed, and the evil moral conditions of him who is called by this name, alone remain'.

惟 惟
狂 聖
克 罔
念 念
作 作
聖 狂

This couplet is written in the Native order of upright Columns; the first being on the right, as shown by the numbers attached; and as five of these words are repeated, we need only to analyse N° 1 惟, 2 聖, 3 罔, 4 念, 5 作, 6 狂 and 9 克.

惟 Rad. 61. 心 *sin*, the 'heart' + 8 Strokes. To think on, to consider.
wei

聖 Rad. 128, 耳 *urh*, the 'ear' + 7 Strokes. One who, on hearing a sound, *sheng* knows the whole case; . . . intuitively *wise*, etc.

罔 This word is found under Rad. 122 网 *Wang*, 'a net' + 3 additional Strokes, and the Radical being more than usually disguised, in the modern form of the word; it is found in the Dictionaries referred to (and, indeed, usually) in the supplementary list of 'difficult characters'. The metaphorical uses of this word include the following: 'Deceived, entangled', (i. e. 'having none').

念 Rad. 61. 心 *sin*, the 'heart' + 4 Strokes. From *heart* and *now*.
nen To reflect on, to ponder over; to remember and consider, to meditate, etc.

作 Rad. 9. 人 *jín*, a 'man' (Contr. 亻) + 5 Strokes. (From 人 a *tsu* man, and 乍 to excite). To act, to do, to make, to 'become' etc.

狂 Rad. 94 犬 *Kieuen*, a dog (Contr. 犳) + 4 Strokes. Mad, incoherent, *kuang* Silly, crazy etc. 'foolish'.

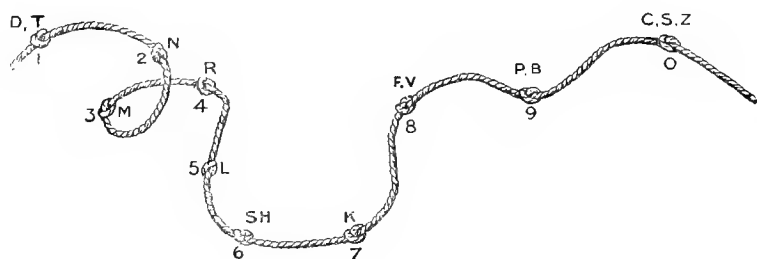
克 Rad. 10, 儿 'A man' (walking) + 5 Strokes. To sustain, adequate
ki to, can, able etc.

Lord Palmerston once humorously said that the first time he opened a Chinese book, he imagined it must be a work on Entomology. Applying this figure to the 40,000 Characters of the Chinese Dictionary, I would fain hope that the present application of Mnemonics to their examination, will tend to present the iridescent beauties of some in the light most favorable to their display, deprive the most repellent of their sting, and assist towards the right classification of all.

In common with other systems of Mnemonics, that of Mr. William Stokes attaches numerical value to certain consonant sounds. The key to his deservedly popular system is as follows.

Sounds	T D	N	M	R	L	Sh. or Ch. as in Chair	K. Q. or hard G or C	F or V	P	Soft C S or Z
Numbers	1	2	3	4	5	6	7	8	9	0

N. B. Double consonants are taken as single. Vowels do not count. For memorizing the 214 字部 (Radicals or Keys) of the Chinese written characters, I have availed myself of Mr. Stokes' copyright, privately circulated lists of Mnemonic numbers, and applied them as exhibited in the pages of this essay to the mastery of those invaluable passes to the store-house of Chinese Literature.



Key to the first hundred Prompters
From Radical 1 (一) to 100, (生).

0 Sea	1 Tea	2 Noyeau	3 May	4 Ray	5 Law	6 Show	7 Key	8 Fee	9 Bee
10 Daisy	11 Date	12 Den	13 Dome	14 Door	15 Dell	16 Dish	17 Deck	18 Dove	19 Daub
20 News	21 Note	22 Nun	23 Name	24 Nero	25 Nail	26 Niche	27 Nag	28 Navy	29 Nib
30 Maze	31 Moat	32 Moon	33 Mummy	34 Mayor	35 Mill	36 Match	37 Mug.	38 Muff	39 Map
40 Race	41 Road	42 Ruin	43 Ram	44 Rarey	45 Rail	46 Rush	47 Rock	48 Roof	49 Robe
50 Lass	51 Lad	52 Line	53 Lime	54 Lyre	55 Lily	56 Lash	57 Lake	58 Leaf	59 Lip
60 Chaise	61 Shade	62 Chain	63 Gem	64 Chair	65 Shell	66 Judge	67 Cheek	68 Sheaf	69 Chop
70 Case	71 Cat	72 Cane	73 Coom	74 Car.	75 Coal	76 Cash	77 Cook	78 Cave	79 Cup
80 Face	81 Food	82 Fan	83 Foam	84 Fire	85 Fall	86 Fish	87 Fog	88 Fife	89 Fop
90 Baize	91 Bat	92 Bone	93 Beam	94 Bar	95 Ball	96 Bush	97 Bag	98 Beef	99 Baby

Key to the second Hundred Prompters.

For Radicals 101 用 to 200 麻.

THE MNEMONIC EMPORIUM.

DEPART.

SCHOOL	00 Slates	101 Desks	102 Ink-stands	103 Maps	104 Rulers	105 Lexicons	106 Chalk-boards	107 Globes	108 Forms	109 Books
DRAPER	110 Silks	111 Dresses	112 Nets	113 Mantles	114 Ribbons	115 Lace	116 Jaconettes	117 Carpets	118 Furs	119 Broad-cloths
NEWS-VENDOR	120 Stamps	121 Telegrams	122 News-papers	123 Music	124 Romances	125 Letter-paper	126 Journals	127 Cards	128 Valentines	129 Periodicals
MILLINER	130 Satins	131 Trim-mings	132 Needle-work	133 Muslins	134 Artifi-cials	135 Illusions	136 Chips	137 Caps	138 Feathers	139 Bonnets
ARTIST	140 Sketches	141 Dia-grams	142 Engra-vings	143 Models	144 Origina-als	145 Land-scapes	146 Chalks	147 Colours	148 Frames	149 Brushes
LOCK-SMITH	150 Scales	151 Tin	152 Nails	153 Mugs	154 Rods	155 Locks	156 Chain-bolts	157 Keys	158 Ventila-tors	159 Bells
JEWEL- LER	160 Stones	161 Teles-copes	162 Neck-laces	163 Musical-boxes	164 Rings	165 Locketts	166 Chains	167 Clocks	168 Vases	169 Baro-meters
GROCER	170 Soap	171 Tea	172 Nut-megs	173 Mustard	174 Raisins	175 Lard	176 Cheese	177 Coffee	178 Vinegar	179 Bacon
FRUITER- ER	180 Straw-berries	181 Dates	182 Nuts	183 Melons	184 Rasp-berries	185 Lemons	186 Cherries	187 Grapes	188 Filberts	189 Pears
POULTER- ER	190 Snipes	191 Ducks	192 Nest-ings	193 Moulters	194 Rabbits	195 Larks	196 Chickens	197 Geese	198 Phea-sants	199 Part-ridges

Key to Prompters 201 to 239.

ASTRO- NOMY		201 Twelve signs of the Zodiac	202 Nebulae	203 Milky- way	204 Revolv- ing- stars	205 Lumin- ous- rings	206 Shoot- ing- stars	207 Comets.	208 Fixed- stars	209 Planets
TYPES & TROPES	210 City	211 Tower	212 Net	213 Mine	214 Rock	215 Ladder	216 Ship	217 Garden	218 Fire	219 Panoply
NATURAL HISTORY	220 Serpents	221 Test- aceæ	222 Insects	223 Man	224 Reptiles	225 Larvæ	226 Geolo- gical Genera	227 Quadru- peds	228 Fishes	229 Birds
METEO- ROLOGY	230 Storms	231 Trade winds	232 Noxious Vapours	233 Meteors	234 Rain	235 Lighten- ing	236 Changes	237 Clouds	238 Frost	239 Borealis

It will be noticed that for Radical N° 100, 生, *sǎng*, "to be born, to live", we employ the cipher prompter *sea*, of the first series; and for Radical N° 200, 麻, *Ma*, "Hemp", the corresponding sibilant, in *School-Room Slates*, of the second series.

字典標目

Key to Radicals 1 to 7.

N°	RADICAL	SOUND	MEANING	MNEMONIC SENTENCE.
1	一	yǐ	one the same	At tea ye give to every ONE THE SAME .
2	丨	kwan	perpend- icular	With noyeau you may make one forsake the PERPENDICULAR .
3	丶	chù	a point, also called 點 <i>tiên</i>	We may esrjem to POINT a friend the way  (To Newgate).
4	丿	pě	a curve	A ray comes "slipp <u>ng</u> ", but not in A CURVE .
5	乙	yǐ	a crooked line	In law ye're apt to follow in A CROOKED LINE .
6	乚	k'euě	a hooked stroke	Show me the gucuc well smoothed and free from any HOOK .
7	二	ár	two	The key I gave hcr fits the lock of cupboard N° TWO .

Rad. 1. 一 The Chinese call this the 'Coolie-pole character', from its agreement with the horizontal position of that implement when in actual use; (while we call *our*. N° 1, the 'Vertical pronoun').

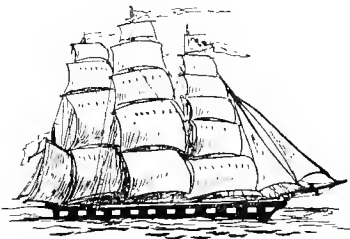
Rad. 3. 丶 The first lesson the **先生** (*sien sang*) (lit. 'earlier born' and who.∴ should know more) gives his pupil, is by saying **點一點**, *Tien yi tien*. 'Dot one dot'. i. e. make a 丶 dot.

Key to Radicals 8 to 17.

8	一	<i>teü</i>	(no signification)	I gave the fee to Dr. (Cay, <i>hŭŭa</i> called for Dr. S.
9	人 contr. 亻	<i>jín</i>	a man	A bee may taste the gin which an old MAN may spill.
10	儿	<i>Jin</i>	a man Walking (placed below)	The daisy grew beside the gin spread for the WALKING-MAN .
11	入	<i>jŭh</i>	to enter	On board the date -fruit craft, did Adjí's brother ENTER .
12	八	<i>pă</i>	eight	The den which 'pa showed us con- tained EIGHT little cubs.
13	冂	<i>kiung</i>	a desert, an empty space	The sunlit dome , with no cloud speck, hung above the DESERT .
14	宀	<i>mǎ</i>	to cover	Within your door , I ask this night your roof may yield me COVER .
15	冫	<i>píng</i>	an icicle	In yonder dell , the dripping well, contains a monster ICICLE .
16	几	<i>kì</i>	a table, a bench	The dish is placed beside the key upon the dining- TABLE .
17	凵	<i>kān</i>	a recep- tacle	The lower deck of the 'Tartar- hŭan ' is the Turkey-fig RECEPTACLE .

Key to Radicals 18 to 25.

18	刀 刂	<i>taū</i>	a knife, a sword	A dove upon a ~~C~~ orner looks more peaceful than a SWORD .
19	力	<i>li</i>	strength	The daub of a gun on the old ship's ~~lee~~ would not increase her STRENGTH .
20	勹	<i>paū</i>	to wrap up, to envelop	In old news -paper gun- ~~pow~~ der should never be WRAPPED-UP .
21	匕	<i>pi</i>	a spoon	The note he read engrossed him so, he took his ~~peas~~ with A SPOON .
22	匚	<i>fang</i>	a chest	The nun disposed her luggage in a new- ~~fang~~ led CHEST .
23	匚	<i>hi</i>	to hide	His humble name ~~he~~ takes no pains at any time TO HIDE .
24	十	<i>shī</i>	ten	Nero showed no pity, though ~~she~~ brought her children TEN .
25	卜	<i>pū</i>	to divine	With a nail put beneath the card, she said she could DIVINE .



N° 19. The Mnemonic sentence will perhaps be better suggested by aid of a mental picture of the "quaker-guns", with which the Old Sailing-Indiamen used to have their sides decorated.

Key to Radicals 26 to 34.

26	卩 乚	<i>tsǐ</i>	a seal	The niche in its silver case contains the Charter SEAL .
27	厂	<i>hān</i>	a shelter	The nag , well h arnessed, brought me to this most welcome SHELTER .
28	乚	<i>meū</i>	crooked perverse	Your navy , Britain's Sovereign, may you never CROOKED see.
29	又	<i>yii</i>	The hand, again	This nib will serve ye in take it in HAND AGAIN .
30	口	<i>k'eu</i>	a mouth	Within the maze is Fanny itay in trusts the Gipsy's MOUTH .
31	口	<i>hwü</i>	an enclosure	The moat well filled, and draw bridge up: hüü! what a safe ENCLOSURE .
32	土	<i>t'ü</i>	earth, soil	Upon the moon , the man who farms, turns up a stony SOIL .
33	士	<i>sz</i>	a scholar, a states- man	The mummy may have been as wise as Ænophon , the SCHOLAR , or Lord Salisbury, the STATESMAN .
34	久	<i>chī</i>	to follow	After Lord mayor's turtle soup, good Cheshire chere should FOLLOW .

In N° 32, 土, the base line, —, represents the surface of the ground, and the upper strokes, 十, a plant growing thereon.

Key to Radicals 35 to 42.

35	𠂔	<i>shuī</i>	to walk slowly	So near the wheel of the water- mill , Huǎh! we should WALK SLOWLY .
36	夕	<i>sī</i>	evening, darkness	The match , if you would see played out, you'll sit till EVENING-DARK- NESS .
37	大	<i>tá</i>	great	Baby, Now for your mug say "Ta!" Be good as well as GREAT .
38	女	<i>nǚ</i>	a woman	A muff I bought at Druchatel of the English-talking WOMAN .
39	子	<i>tsz</i>	a son	Upon the map I've traced my way from Coblen ^{ts} with my SON .
40	宀	<i>mién</i>	a roof	The race I ran was from the tree to 'neath my ain ROOF .
41	寸	<i>tsán</i>	the tenth of a 尺 <i>Chi</i> , or Chinese foot	A billy road , a hot gun , and travel- ling by the INCH .
42	小	<i>siáù</i>	small	When ruin overtakes the great, then get join SMALL they are.



In Rad. 37, 大. The legs astride and distended arms are made to represent the idea 'great'. In contrast with N° 42 小 which may be conveniently remembered as the same individual (with legs together and arms close to his side) making himself 'small'.

Key to Radicals 43 to 51.

43	尢	<i>Wang or yiu</i>	Crooked leg, <i>yi</i> still more	"That wam (ram) walks wang ." (wrong) "Hush! ye lujo have a CROOKED LEG ."
44	尸	<i>shi</i>	a corpse	'Twas Rarey tamed the mare, and now ghr is a CORPSE .
45	屮	<i>ch'ě</i>	a sprout	The rail , though you watch each day you never will see SPROUT .
46	山	<i>shān</i>	a mountain	Howe'er you rush , you ghant attain the MOUNTAIN top 'fore me.
47	川	<i>ch'uen</i>	a stream	Beside the rock , in Great Loo-rhoo ain't I glad of a STREAM .
48	工	<i>kūng</i>	work	The roof of the roongress hall is a splendid piece of WORK .
49	己	<i>ki</i>	self	The robe enriched with Grecian- key , I wish to wear my SELF .
50	巾	<i>kīn</i>	a napkin	Alas! alas! my knife, so hrrn , has cut my table- NAPKIN .
51	干	<i>kān</i>	a shield	The lad who rides before the lthjan is bearer of his SHIELD .

Rad. 48. The Reader will excuse the liberty taken (for Mnemonic purposes) with the spelling of "congress".



Rad. 49. The form of this character, 己, may be remembered in connection with a part of the Grecian key or with the initial S in 'self' reversed.

Key to Radicals 52 to 59.

52	么	<i>yaū</i>	young	In second line 'n. g.' left out, makes 'you' instead of YOUNG .
53	广	<i>yen</i>	a covering	The lime from slacking is preserved, yea neath its ample COVERING .
54	𠂔	<i>ying</i>	a long journey	The lyre player his music ejing , the LONG JOURNEY through.
55	井	<i>kūng</i>	folded hands	The lily cup holds the coroon(g) in leaves, like FOLDED HANDS .
56	弋	<i>yǐ</i>	a dart	The lash of such a stockman's whip; ye feel it like a DART .
57	弓	<i>kūng</i>	a bow	Beside the lake lies the ractoon(g) which I shot with my BOW .
58	豕 彑	<i>ki</i>	a pig's head	The leaf now lying on the Quay is shaped like a PIG'S HEAD .
59	彡	<i>shan</i>	long hair	My upper lip , since Christmas last, I've shorn of its LONG-HAIR .

Rad. 52. The Chinese consider this character, 么, resembles a new horn child. Doubtless it has undergone considerable modification since this resemblance was first attributed to it. For purposes of the European student, the following suggestions may prove helpful as in a dialogue, thus:

A. "Well! Mr. B. I am pleased to meet you; how well you are looking."

B. "Thank you, and I am *feeling* well. By the way, I am 52" (i. e. the *Number* of the Radical) today."

A. "You quite surprise me. You do not look a day older than 44". — (Which number closely resembles the Native character, (么) and may. well serve to impress the form on the student's memory.

Key to Radicals 60 to 67.

60	彳	ch'ǐ	to walk	Take back the chaise to Ɔjislehurst; I much prefer TO WALK .
61	心 忄 小	sin	the heart	How deep the shade , and pardon great of ǵín of human HEART .
62	戈	kō	a spear	The chain beneath the portico I'll shackle to my SPEAR .
63	戶	hú	a one-leaved door, a family	" Jem! ǵjǵ enter by the ONE-LEA- VED DOOR? " (Jem loq.) " A FAMILY. "
64	手 扌	sheù	the hand	The chair is filled by Capt. <i>Shay</i> ǵjǵ has the wounded HAND .
65	支	ch'ī	a branch	The Ostrich shell is quite as r'jcap as either coral BRANCH .
66	支 攴	p'ǎ	to touch	I judge 'twould be a fine to pull what I am not TO TOUCH .
67	文	w'ǎn	to paint letters	This pale cheek I surely ǵmon in learning TO PAINT LETTERS .

Rad. 63, 戶, "a one leaved door"; also, metaphorically, "a family" compare this with Rad. 169, 門 "a (two leaved) door"; the ancient form of which character was 𠂔, exhibiting, there is little doubt, the tent doors (𠂔) of the first families of the nation, while the present character 門, probably exhibits the sliding doors, as of a *port-cullis*, illustrative of the expression in Psalm XXIV. "Lift up your heads, O ye gates" etc. This comparison is also suggested: The one leaved door is representative of a family or household; which is a limited company; whereas the Magistracy or 衙門, *ya-mun*, has the wider entrance of a two leaved door, affording access for every witness capable of assisting the aims of Justice.

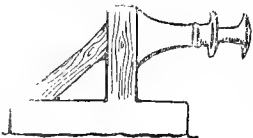
Key to Radicals 68 to 76.

68	斗	<i>teù</i>	a dry measure, the North star	The sheaf was gleaned by Cay mǐn filled A DRY MEASURE by the light of the NORTH-STAR .
69	斤	<i>kīn</i>	an axe, a Chinese pound	I'll chop , with so Heen an AXE , correctly, within A POUND .
70	方	<i>Fang</i>	a square, a place	In case the snake have venomed fang , inclose him in a SQUARE pro- tected PLACE .
71	无	<i>wú</i>	Wanting, not	The cat , when singing 'fuu, wu, purr!' is victuals WANTING NOT .
72	日	<i>jǐ</i>	the Sun, a day	Amongst the canes did Adji work, a whole DAY , in the SUN .
73	曰	<i>yǔ</i>	to speak	About the coom on the oven door, 'tis not your place TO SPEAK .
74	月	<i>yuě</i>	The moon, a month	In that car you will not reach the MOON in a MONTH .
75	木	<i>mù</i>	Wood	Insert some coal between the bars, but do not move the WOOD .
76	欠	<i>k'ien</i>	To owe, To want	Of cash-box key aint I in WANT , I do not like TO OWE .

Rad. 70, 方, the lower portion of this character may well be associated with the English meaning of its Native pronunciation *fang*, (as of a tooth) and be thus remembered.

Key to Radicals 77 to 85.

77	止	chì	To stop at a point	When nothing's left to cook but ~~chese~~ , you're at a POINT TO STOP .
78	歹 夕	tai	a rotten bone, bad, putrid	<i>Turpe est</i> , within a cave to tie the dog, and fling him A ROTTEN BONE .
79	爿	shü	to kill	A cup and ~~ghoe~~ are curious tools with which TO KILL a horse.
80	毋	wú	not, without	Her rosy face might make one mao , but NOT WITHOUT a veil.
81	比	pì	to compare	The food they served à la table d'hôte, to pra soup I COMPARE .
82	毛	mau	hair, (not human) fur, feathers	This fan is fringed with mouse HAIR , FUR and FEATHERS .
83	氏	shí	a family	Over the white sea FOAM ~~ghr~~ came to see her FAMILY .
84	气	k'í	vapour	Fire is the key of VAPOUR .
85	水 Contr. 彳	shwui	water	At Niagara fall I'll ~~ghom~~ WATER , I guess.



Rad. 77, 止. This character has always suggested to me, the
Buffer-frames at a Railway-siding, in connection with its meaning:
"To stop at a point."

Key to Radicals 86 to 94.

86	火 灬	hò	fire	Fish hō! alive ho! Cook it on the FIRE .
87	爪 𠂇	chài	claws	Concealed by fog , he was glad to rĥōu (chew) the refuse turkey CLAWS .
88	父	fú	a father	(For a living) Jack played the fi fe, Tom played the fōol, when left without a FATHER .
89	爻	hiáu	to imitate	The ways of any fop or swell, hē hom TO IMITATE knows well.
90	𡗗	chwāng	a couch	This baize dont matrĥ, Dang look upon the COUCH , (for other)
91	片	pién	a splinter	Holding the bat , gives pain where I have 'shipped' a SPLINTER .
92	牙	yá	molar teeth	A bone like that would fairly test a cheet(y)āh's MOLAR TEETH .
93	牛 𠂇	niú	an ox	The beam will bear any usually sized OX .
94	犬 犳	kiuèn	a dog	" Bar " says the sheep. "q. n." (quid nunc?) says the DOG .

In Rad. 91 (片, a splinter), the mnemonic sentence connecting the prompter 'Bat' with the scenes of the cricket field, is well calculated to impress the memory, with the Native character, 片, from its resemblance to a batsman running, bat in hand, from wicket to wicket.

Key to Radicals 95 to 103.

95	玄	hiên	colour of the sky, dark	This ball's hue aint (is not) the COLOUR of the SKY .
96	玉 𠂇	yǔ	a jewel	Into the bush don't cast your JEWEL .
97	瓜	kwā	Fruit of the melon kind	Within my bag I have a quantity of FRUIT of the MELON-KIND .
98	瓦	wà	Tiles, bricks	The beef is still huarm . John, put it on the TILES . (to cool)
99	甘	kān	sweet	Baby's food can't be too SWEET .
100	生	sāng	to be born, to live	Sea gongs, from Dibdin's pen, are BORN TO LIVE .
101	用	yúng	to use	Upon the desk are many books which I'm too young TO USE .
102	田	tiên	a field	The inkstands are about as round as yonder t(ur)n(ip) FIELD .
103	疋	p'ǐ	a piece of cloth, a foot	The map of Pitcairn's Island is mounted on A PIECE of CLOTH , A FOOT square.

In N° 100, 生, the idea of life is beautifully suggested by the structure of the character, 主, a tree with stem and limbs, and the base-line of the ground, with a leaf (ノ) on one of the limbs, which shows the tree to be *alive*.

Key to Radicals 104 to 113.

104	疒	<i>nǐ</i>	disease	Ruler broth will not cure any DISEASE .
105	𠂔	<i>pǔ</i>	to stride	The lexicon , half open, on its covers put a STRIDE .
106	白	<i>pe</i>	white clear	On the chalk-board copy this, in lines both WHITE and CLEAR .
107	皮	<i>p'í</i>	skin, bark.	The globes , beneath their canopy of SKIN , make Fido BARK .
108	皿	<i>mìng</i>	dishes	The forms and stools, and such like things are mingled with the DISHES .
109	目	<i>mǐ</i>	the eye.	Such books as these were never meant for any mother's EYE .
110	矛	<i>meú</i>	a barbed- spear.	These silks may you ne'er barter for an old BARBED SPEAR .
111	矢	<i>shǐ</i>	an arrow	The dresses ǵh̄c hung upon AN ARROW , in the wall.
112	石	<i>shǐ</i>	a stone, a rock.	These nets ǵh̄ould now be put to bleach upon A STONE or ROCK .
113	示	<i>shi</i>	an omen from heaven	The rending of her mantle ǵh̄c regarded as an OMEN from HEAVEN .

Key to Radicals 114 to 123.

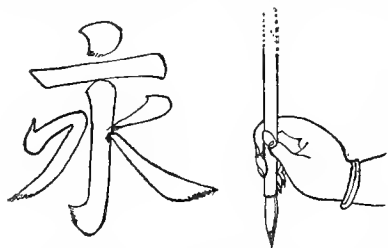
114	肉	<i>jeù</i>	The print of an animals foot	The ribbons give to 𠂔ay mǔh traced the SP00R upon the sand.
115	禾	<i>hó</i>	grain	A lace veil would not 𠂔old the Gleaner's GRAIN.
116	穴	<i>hiü</i>	a cave, a hole.	For jaconettes 𠂔e mǔh inhabits the CAVE cares not.
117	立	<i>l</i>	to stand, to establish.	Without carpets you need no little address to withSTAND competition, and ESTABLISH this business.
118	竹 𦵏	<i>chü</i>	bamboo	The furs I 𠂔oose that you should roll upon the BAMBOO pole.
119	米	<i>mi</i>	rice (uncooked).	These broad cloths are damaged with the meal of RICE.
120	糸 𦵏	<i>mǐ</i>	Silk (threads)	The stamps you brought me are for the SILK-trade circulars.
121	缶	<i>feü</i>	an earthen- ware vase	The telegrams were sent by 𠂔ay mǔh broke the EARTHEN-VASE.
122	网 𦉳 𦉴 𦉵	<i>wàng</i>	a net	The news paper heading is a (H)uang Ho fisher and NET.
123	羊	<i>yáng</i>	a sheep	The music-paper heading is a 𠂔ankee and a SHEEP.

Key to Radicals 124 to 129.

124	羽	yü	wings	Romances lend the youthful mind a dangerous pair of WINGS .
125	老	làu	old	Letter-paper we may allow an OLD man.
126	而	âr	whiskers, and yet.	The words in my journal are: " WHISKERS dyed" AND YET it was not done.
127	耒	lài	a plough handle.	A pack of cards for Tommy , a PLOUGH-HANDLE for Tom.
128	耳	âr	the ear	Valentines are to the eye, like twaddle to the EAR .
129	聿	yü	a pencil	The periodicals lie beside your PENCIL .

Rad. 125, 老. Composed originally of 人 'man', 毛 hair and 匕 to compare, (cf. Nos. 21 and 81) because at 70 a man's hair changes to white, etc. [William's Dictionary, *in loco*].

The form of this character has always been suggested to me from its meaning, thus: The upper portion exhibits one decade bearing down upon another. (Cf. Rad. 24, 十 *shí* 'ten'. Hence 𠂇, which, combined with 匕 (cf. N° 21 a 'spoon') gives the idea of 'once a man, twice a child' ** again fed with a spoon. Thus we have the ideas united of 𠂇 (*several decades*) and feeding with a spoon (匕) yielding the concrete word 老, *lau*, "old".



In Rad. 129. Notice the hand 𠂇 (N. B. No connection here with Rad. 58) grasping the pencil, (𠂇) conventionally represented in the orthodactylic manner of the Chinese.

(from plate VII in Dr. Morrison's Chinese Miscellany. The Character 永 *yǒng* 'eternal' is introduced as embodying the eight elementary strokes 一 *tien*, 一

hwa, | *chü*, 丿 *kuá*, ㇏ *tián*, ㇏ *p'üé*, ㇏ *p'üé* and ㇏ *kü*.

Key to Radicals 130 to 137.

130	肉 月	<i>jü</i>	flesh	These satins are, I judge, the colour of raw FLESH .
131	臣	<i>chin</i>	a subject, a statesman	The trimmings on his chin , do not make the SUBJECT a STATESMAN .
132	自	<i>tsz</i>	self	This is Clara's needlework , and elegance its(S) ELF .
133	至	<i>ché</i>	to come to	Muslins are not cheap enough TO COME TO my wardrobe.
134	臼	<i>k'ü</i>	a mortar	Don't serve an artificial shell to Cher mja laid the MORTAR .
135	舌	<i>sh</i>	the tongue	Her tulle- illusions and Cheni- Sju-shan employed the gossip's TONGUE .
136	舛	<i>ch'uèn</i>	to turn the back on, to oppose.	These few chips of caterju any-one would TURN THE BACK ON .
137	舟	<i>cheü</i>	a boat	The caps came from Arrjic mja sent them in a BOAT .

Rad. 133. The Native explanation of this character is too perspicuous and helpful to be passed unnoticed.

𠂔 is regarded as a bird descending towards and *reaching* the earth, (cf. Rad. 32 土 the earth). [Like Noah's dove, when he sent her forth the third time, and she found a place for the sole of her foot.]

Key to Radicals 138 to 145.

138	艮	kán	disobedient, limits.	Ostrich feathers tant be awarded the DISOBEDIENT ; there are LIMITS in prize-giving.
139	色	sí	colour, appearance.	The bonnets of a rosy colour have an elegant APPEARANCE .
140	艸 艸	tsai	grass, plants	The sketch? It's Hsueh Seele's oak, with GRASS and PLANTS beneath.
141	虍	hù	a tiger	The diagrams are by the man mfja drew the Bengal- TIGER .
142	虫	chung	an insect, a reptile.	Engrave with naked hand, but do not catfj ungloved an INSECT or a REPTILE .
143	血	hiü	blood	With models of the slain is scared hc mfja has shed their BLOOD .
144	行	híng	to walk, to do	From originals to copies: aſj! inglorious WALK .
145	衣	ī	Clothing, Covering	The landscape is with verdure CLOTHED and COVERED .

Rad. 139, 色. Disregarding the more abstruse, Native, explanation of the construction of this character; may we not readily remember it from its resemblance to the prompter, "Bonnet": a bonnet with bows and strings.

Rad. 143, 血, 'blood'. This character, which is made from 108 皿, a dish, with 丩 'a drop' (of blood) falling [i. e. into a *sacrificial* dish] therein, shows the idea of a sacrifice for sin to have been inherent in the beliefs of the Ancient Chinese.

Key to Radicals 146 to 155.

146	西	yā	to cover over	With chalk -marks this square yard is COVERED OVER .
147	見	kién	to see	Colours enrich e'èn everything we SEE .
148	角	kiö	a horn, a corner	That frame is Artistic Örne's, with a HORN upon each CORNER .
149	言	yén	words, to speak.	Of his brush with the Russians, in the Straits of Henikale, he finds always WORDS to SPEAK .
150	谷	kǔ	a valley	In the Philosopher's scales , he could weigh hills and VALES .
151	豆	Teu	A wooden sacrificial- vessel, Beans	A tin pot to his taou (tail) tied, the dog ran through the BEANS .
152	豕	shì	a pig	The ring- nails in her snout, deter the ǵǵe- PIG .
153	豸	chè	reptiles	They dipped their mugs in the pond, and soon were rich in REPTILES .
154	貝	pei	a pearl shell	Rods protect the windows of pte and PEARL-SHELL shops.
155	赤	chǐ	flesh-colour	The locks of hair upon her cheeks contrast with the FLESH-COLOUR .

Key to Radicals 156 to 163.

156	走	<i>tseù</i>	to walk, to run	The chain-bolt him arrest ^g in ^g u attempts to WALK , or RUN in.
157	足 𠂔	<i>tsü</i>	the foot, enough.	Again the key has fallen; it ^g under FOOT ENOUGH .
158	身	<i>shēn</i>	the body, trunk.	The ventilator 's lustrous ^g hēn is cast across his BODY .
159	車	<i>kū</i>	a carriage	With bells upon the horses, I r ^g ouse that carriage.
160	辛	<i>sēn</i>	bitter	Stones are heavy, almonds sweet, but what is ^g ēn (the husk) is BITTER .
161	辰	<i>shēn</i>	time, an hour	(You may tell) telescopes by their ^g hēn, TIME by the HOOR .
162	辵 辵	<i>chō</i>	motion	Necklaces and chap-sticks partake of diverse MOTION .
163	邑 卩	<i>yí</i>	a city	For choice of musical-boxes , y ^g should go into the CITY .

Rad. 159, 車, A Carriage. This character may readily be remembered from the plan of a palanquin, suspended from a centre pole, and supported by cross-bamboos for the shoulders of 4 Bearers.

In Rad. 163, 邑, a city; the combination of 口, *mouth*, with the prompter 'bonnet', in a plain form (cf. N° 139) i. e. 'mouth' over 'bonnet', the mental picture of a lady passenger's bonnet, visible through the door of an omnibus, and the Conductor's mouth above, will readily suggest the meaning 'City' as expressed in the sentence. "City, Bank! two pence all the way."

Key to Radicals 164 to 173.

164	酉	<i>yiǔ</i>	new wine.	Your rings you may tomorrow miss, yē mǔh now drink the NEW WINE .
165	采	<i>pién</i>	to distinguish	The locket's snap and piano's slam we easily DISTINGUISH .
166	里	<i>li</i>	a Chinese mile, a village.	With Gunter's chain we count the lǐ from Amoy to the VILLAGE .
167	金	<i>kīn</i>	gold, metal.	These clocks from Peking are well covered with GOLD METAL .
168	長	<i>ch'àng</i>	long, old	The vases at each angle of the LONG shelf are OLD .
169	門	<i>mán</i>	a door	With barometer prognostics good, we'll take much money at the DOOR .
170	阜 阝	<i>fèi</i>	an artificial mound of earth	Much soap you should supply to fāy mǔh makes the MOUND OF EARTH .
171	隶	<i>taí</i>	to reach to	This pound of tea I wish to tie , and try TO REACH the string.
172	隹	<i>chui</i>	short-tailed birds.	Nutmegs tŕjéimíng you'll not find SHORT-TAILED BIRDS .
173	雨	<i>yǔ</i>	rain	Too much mustard in your mouth would make you cry like RAIN .

Key to Radicals 174 to 181.

174	青 靑	<i>tsing</i>	azure, sky-blue.	Raisins in the song-bird's food would make it <i>ging</i> to the AZURE-SKY .
175	非	<i>fi</i>	not so, false.	Did Doctor say, in lard I paid his fee? 'Tis FALSE .
176	面	<i>mién</i>	the face	The bread and cheese at Amiens restored colour to my FACE .
177	革	<i>kě</i>	untanned hide (without hair)	The coffee ex the ship 'Khar ^{kie} ' is packed in UNTANNED HIDE .
178	韋	<i>weì</i>	tanned- hide	"Why so much vinegar in your looks?" " ~~Why~~ did you TAN my HIDE ?"
179	韭	<i>kiu</i>	leeks	"Who cares for bacon ?" says the Turk <i>mja</i> eats his LEeks without.
180	音	<i>yīn</i>	sound, tone	Strawberries on hay <i>é'en</i> ripe and SOUND as the Church bell's TONE .
181	頁	<i>yě</i>	The head	Dates ye find in Almanacks, and Stokes's pupils' HEADs .

In Rad. 178, the upper element 扌 suggests the closed hand of the administrator of the blows; an imperfect 五 (chinese 5) .. the *five* fingers only *partly* visible; the 口 (cf. N° 30) mouth of the subject receiving the blows and calling: 'O!' with 牛, much resembling R. 93, 牛, an ox and .. suggestive of a hide.

altogether we have

{	扌 = The Schoolmaster's hand. 口 = The Schoolboy's mouth, 牛 = The idea of hide.	}	(a 'hiding').
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Key to Radicals 182 to 190.

182	風	<i>fūng</i>	the wind	Rare nuts to crack from Kae-fung fu 'bout WIND , and fire, and water.
183	飛	<i>fī</i>	to fly	Only melons for his fee , would make the Doctor FLY .
184	食	<i>shǐ</i>	to eat	Raspberries unripe we shǐould never EAT .
185	首	<i>sheù</i>	the head (the chief)	These lemons take to Shay , infjo of salesmen is the CHIEF .
186	香	<i>hiāng</i>	fragrance	Cherries h̄c angrily refused, and chose the pine for FRAGRANCE .
187	馬	<i>ma</i>	a horse	Give the grapes to Ma , and clover to the HORSE .
188	骨	<i>kū</i>	a bone	Filbert kernels in the shells, like marrow in a BONE .
189	高	<i>kaū</i>	high	Those pears are not the guard's lot, he dares not climb so HIGH .
190	髟	<i>piaū</i>	long hair	Snipes as happy out on wing, as mermaids with LONG HAIR .

Rad. 186, 香. The Native derivation is attributed to the contracted form of 'Millet' and 'Sweet' (cf. R. 202 and 99). May we not, however more readily remember this character, as combining (115) 禾, 'grain' and (73) 日, to speak'. (?) 'Fragrance', i. e. the utterance of the ripening corn.

Key to Radicals 191 to 196.

191	鬥	<i>teú</i>	to fight	The ducks we'll give to Bertie who was Victor in the FIGHT .
192	鬯	<i>cháng</i>	fragrant plants	The nestlings are for Chang , the FRAGRANT-PLANTS for Kin-foo.
193	𠂔	<i>lǐ</i>	a tripod with crooked feet	The moulters arrange prettily beside yonder old TRIPOD .
194	鬼	<i>kwei</i>	a departed spirit, a ghost.	My Rabbit's dead! <i>Requiescat in pace</i> , his DEPARTED SPIRIT .
195	魚	<i>yü</i>	a fish	Young larks , you'll find to be good bait for certain river FISH .
196	鳥	<i>niào</i>	a bird	Chickens and a Barney owl are in the BIRD-shop .

Rad. 194, 鬼. I remember, at one of my public lectures, having been called upon to produce, by arbitrary selection of the audience (*inter alia*) this character; I extended my remarks by explaining how I remembered its construction; giving first the anecdote about the Ventriloquist who concealed himself behind a tombstone, and awaited the coming of the Grave-digger. The latter arrived, cast his coat upon an adjoining grave, marked the turf with his pick-axe, and delivered the first stroke of that implement, upon which the Ventriloquist uttered, in a deep voice, as if proceeding from under ground, the sentence: "O! my legs." With this narrative before the mind, how easy to construct *kwei*, 'a ghost'.

田 (R. 102) a field, with the 丿 at one corner, (田) suggests that quarter parcelled off for "GOD's acre". 儿 (R. 10) the (dead) man's legs, and 人 (R. N° 28) the 'crooked' form of the implement with which the blow was dealt. The day after the lecture, I met a merchant who had honoured my address by his presence. Our interview took place at the City end of London Bridge. The weather was wet, and the pavement muddy. We retired to one of the stone recesses, then existing, and saying he could make the Chinese character for 'Ghost', he proceeded to delineate (*accuratissime*) the sign 鬼 with the ferrule of his umbrella on the muddy pavement.

Key to Radicals 197 to 206.

197	鹵	lù	Salt	Your geese you'll lose, unless you put some SALT upon their tails.
198	鹿	lù	a stag	Pheasants , calling to their mates, lull the STAG to sleep.
199	麥	mě	wheat	Partridges in army stores, like Iceland moss in WHEAT (i. e. scarce).
200	麻	má	hemp	The slate receives a mark for every bale of HEMP
201	黃	hwáng	yellow, colour of earth	Twelve heavenly signs sh'uh han'key on the YELLOW horizon (of the School-room globe).
202	黍	shǔ	millet	Like nebulæ upon the ground, you now sh'ould sow the MILLET .
203	黑	hě	black	The milky-way , athwart the sky, h'e even painted BLACK .
204	褸	chì	to sew, to embroider	Revolving stars , with sh'eerful ray, shine through th' EMBROIDERER'S window.
205	黽	mùng	a frog	In luminous rings , the Will-o-wisp amo(n)g the FROGS at night.
206	鼎	tìng	a tripod	Three shooting-stars I saw, while sitting by the TRIPOD .

Key to Radicals 207 to 214.

207	鼓	kù	a drum	The comet from its path you could not frighten with a DRUM .
208	鼠	shù	a rat	Fixed as a star , easy as a ghor , cunning as a RAT .
209	鼻	pí	the nose	Planets begin with p, and 'N' stands for NOSE .
210	齊	ts'í	to adjust, to adorn.	The city , with its income, may ADJUST and ADORN St. Pauls.
211	齒	chì	front teeth.	The tower has its walls for cheeks , and cannon for FRONT-TEETH .
212	龍	lóng	a dragon.	A net and cowI, (h)ung (pron. hoong) in the DRAGON cave.
213	龜	kwéi	a tortoise	In the mine we found a stone of a shape quite like a TORTOISE .
214	龠	yō	a flute with three holes	Upon the rock sits Harick , performing with the FLUTE .

In re-writing the foregoing praxis, I am reminded of a conversation I once had with Bishop Schereschewski of the American Episcopal Mission, on which occasion he asked me. "Why did you not do the Primitives instead of the Radicals?" Truth to tell, I had hardly concerned myself at all as to their practical importance; neither yet do I, after giving the question some consideration, in any wise regret the selection of the Radicals, as subjects for my humble attempt at 'Giant-Killing'. To treat the enquiry mnemonically, let us notice there are 214 Radicals, and 1040 Primitives. — 214 = the entire series (of Radicals) whereas the more numerous Primitives

may well be regarded as “teasers”, which word serves as the mnemonic equivalent for 1040.

The worthy Bishop’s enquiry suggests to my mind that he had given a fuller attention to the language in its colloquial than in its literary aspect. The indefatigable Dr. Marshman of Serampore, by separating the Radical portions from the 41,000 characters in Kang-hi’s dictionary, obtained 4,081 Primitives which, by a process fully explained in the preface to Williams’s dictionary, was reduced to 1689. This number is still further diminished, according to Callery’s ‘*Systema Phoneticum*’, to 1040. These ‘Teasers’ would, I do not hesitate to say, maintain their character (for Teasing) in more senses than that of their multiplicity, to any student who attempted to deal with them mnemonically, at the same time that they would, I apprehend, yield fewer useful results to his labours. On this point I conclude with the following quotation from Williams’s already cited introduction:

“What the student is most concerned with is to find a character quickly, and he soon sees that the practical point to be decided is whether to have 214 or 1689 keys to help him in his search. There can be no hesitation about the relative facilities of the two sets of determinatives for this special purpose, and that the 214 Radicals demand the most careful study of the two’.

[Page LVIII of the Introduction to a Syllabic Dictionary
of the Chinese Language, by S. Wells Williams, LL.D.
Shanghai, 1878].

Having thus demonstrated the ready connections which may be made between Mr. Stokes’s prompters and the sounds and meanings of the Chinese Radicals of corresponding numbers, let us test their fitness for application to other enquiries in the Literature of the ‘Flowery Land’. Firstly, the Historical, commencing with the 夏紀 *Hea Ki*, or Hea dynasty B. C. 2205 and ending with the reigning 大清 *Ta-Tsing* (紀, dynasty), which succeeded the 明, *Ming*, A. D. 1644. These we proceed to memorize by the aid of the same Prompters as we employed for learning the first 26 Radicals. (cf. P. 7).

字典標目

The Dynasties. (紀)

COMMENCED.

MNEMONIC SENTENCE.

1	夏	<i>Hea</i>	B. C. 2203	Tea he afterwards bought at AN UN-USUALLY high price.
2	商	<i>Shang</i>	B. C. 1766	Noyeau will make your ghanks tremble, DICK , I JUDGE , if you take too much.
3	周	<i>Chow</i>	B. C. 1122	May made the thain-chow , Annie DID NONE .
4	秦	<i>Tsin</i>	B. C. 249	A ray darted in the window NEAR BY .
5	後秦	(How, or) After <i>Tsin</i>	B. C. 246	Law ; after its in your favour settled, may ENRICH you.
6	漢	<i>Han</i>	B. C. 207	A show of hands is UNASKed ; (The amendment is withdrawn.)
7	東漢	Eastern <i>Han</i>	A. D. 25	The key of the East-Hanley pottery cupboard is hung upon the NAIL .
8	後漢	(How, or) After <i>Han</i>	A. D. 221	The Doctor acknowledged his fee after handling, and entered it IN a NOTE -book.
9	晉	<i>Tsin</i>	A. D. 264	A bee , when its in the Sulphur fumes, knows NO CHEER .
10	東晉	Eastern <i>Tsin</i> .	A. D. 317	A daisy , facing the sun, when the ragt (i)ts in, MAY DECK the garden-lawn.

The Dynasties (Continued).

11	北 宋	Northern <i>Sung</i>	A. D. 420	The date when I (so happy) ǵung 'mid Palmyra's classic RUINS .
12	齊	<i>Tse</i>	A. D. 479	In the den it ǵrems there ARE GAPing pit-holes.
13	梁	<i>Lěang</i>	A. D. 502	A dome would surely angles LESSEN in the Temple's elevation.
14	陳	<i>Chin</i>	A. D. 557	The doors , to keep the urǵins out, are ALL LOCKed .
15	隋	<i>Suy</i>	A. D. 589	In the dell may <i>Suy</i> LIVE BY making pillow lace.
16	唐	<i>Tang</i>	A. D. 618	In the dish a (C)angled SHEET OF muslin.
17	後 梁	<i>How (or After) Lěang</i>	A. D. 907	On deck , aft, in sorely angry words, he bade me to BE SICK . (N.B. This done, I felt much better).
18	後 唐	<i>How (or After) Tang</i>	A. D. 924	The dove , after tangling the fowler's snare, escaped UPON HER wings.
19	後 晉	<i>How (or After) Tsin</i>	A. D. 936	That daub , after its ingrated, will not BE MUCH worth.
20	後 漢	<i>How (or After) Han.</i>	A. D. 947.	News from you, after ǵankow is passed, will BE RECKoned extra welcome.

The Dynasties (Continued).

21	後周	<i>How (or After) Chow</i>	A. D. 951	Note how the Sepoy, after rjohming the gun-wad, he fits it to the BULLET.
22	宋	<i>Sung</i>	A. D. 960	The nun sung of PEACHES.
23	南宋	<i>Southern Sung</i>	A. D. 1127	A Baritone named Southern sung: "A TIDY NAG."
24	元	<i>Yuen</i>	A. D. 1279	Ah! Nero, Hou enjoyed DOWN-KEEPing of the Christians.
25	明	<i>Ming</i>	A. D. 1368	Nails mingled with TOO MUCH OF other material.
26	大清	<i>Tu-Tsing</i>	A. D. 1644	In the School-room niche, some upstart ginging, will disturb the TEACHER OR his class.

We will now proceed to memorize the 237 Emperors, in their Historical order, with the date of the commencement of each reign, from 大禹, Ta-yu, B. C. 2205 to 光緒, Kwang-su, A. D. 1875.

N. B. Where the second of the Imperial names, or titles (as 帝, 'Te', in the Han and Northern Sung Dynasties, and 宗, 'Tsung', in the Tang etc.) is the same for several Consecutive Sovereigns, I have, in many such cases, embodied only the first name in the Mnemonic sentence, leaving the 帝 or 宗 to be understood.

The 夏, Hëa, Dynasty.

N°	EMPEROR		BEGAN TO REIGN	MNEMONIC SENTENCE.
1	大禹	<i>Ta-yu</i>	B. C. 2205	Tea? O! Tea , you are very kind; and it is AN UNUSUALLY good cup.
2	帝啟	<i>Te-ke</i>	B. C. 2197	Noyeau? Here is the cellarette key. No! it is NOT BIG enough.
3	大康	<i>Tae-kang</i>	B. C. 2188	We may tie kangaroos up, but NOT IF-IF we wish them to be happy.
4	仲康	<i>Chung-kang</i>	B. C. 2159	The ray shines on a wooden rhunk raftered by the worms which ON IT LEAP .
5	帝相	<i>Te-seang</i>	B. C. 2146	Who go to law about a pound of tea get angry looks, and in the end are NOT RICH .
6	少康	<i>Shaou-kang</i>	B. C. 2097	(In the show) 'Tis oddish how kang a roos carry their young. In a NICE POKE .
7	帝杼	<i>Te-choo</i>	B. C. 2057	This key is of a good quality; choose a NICE LOCK .
8	帝槐	<i>Te-hwae</i>	B. C. 2040	A fee for your civility? Why , this NICE ROSE .
9	帝芒	<i>Te-mang</i>	B. C. 2014	The bee's hum is prettj 'mang the flowers, and NICE TO HEAR .

字典標目

Hëa and Shang Dynasties.

COMMENCED.

夏 Hea dynasty 商 Shang Dynasty.

10	帝泄	<i>Te-sëë</i>	B. C. 1996	Daisy and Bertie seeing the DIEPPE BEACH .
11	帝不降	<i>Te-puh-keang</i>	B. C. 1980	The date in Gertie's pocket book, he angrily contradicted, in a DEEP VOICE .
12	帝高	<i>Te-keung</i>	B. C. 1921	Before the den , a slab of trañ he hung, TO BE NEAT .
13	帝廬	<i>Te-kin</i>	B. C. 1900	The basin- dome for the pattykin, is broken TO PIECES .
14	帝孔甲	<i>Te-kung-këä</i>	B. C. 1879	A door of trañ hung, and the key at hand, we can THE FOE KEEP out.
15	帝皐	<i>Te-kaou</i>	B. C. 1848	In the dell , that pretty cōm seems TOO FAR OFF (i. e. She would show better in the foreground).
16	帝發	<i>Te-fä</i>	B. C. 1837	"A dish of tea, father?" "Thanks, lass I'll tak' it OUT OF A MUG ."
17	桀癸	<i>Këë-kwei</i>	B. C. 1818	On deck of the ship "Turkey he quite recovered from THE FIT OF "the blues".
18	成湯	<i>Ching-tang</i>	B. C. 1766	The dove watrñg the tangled snare, set TO CATCH CHaffinches .
19	太甲	<i>Tae-këä</i>	B. C. 1753	What a daub ! that boat tied to the quay; Alf. DO CALL HIM , to take it away.

商, Shang Dynasty, continued.

20	沃丁	<i>Wuh-ting</i>	B. C. 1720	(News). Fit for those <i>luja</i> tingle to hear THE GAY NEWS.
21	太庚	<i>Tae-kang</i>	B. C. 1691	I note you tie kangaroos in THE CH(alk) PIT.
22	小甲	<i>Seaou-k'ěä</i>	B. C. 1666	A nun can <i>g'ee</i> <i>ho'm</i> (the) <i>h'ey</i> above THE GEE-GEE "Joey's" collar hangs.
23	雍己	<i>Yung-ke</i>	B. C. 1649	The name : ("Doctus puer") they gave young <i>h'el</i> ly, suggests he may yet a TEACHER BE.
24	太戊	<i>Tae-woo</i>	B. C. 1637	Nero bade them tie <i>luja</i> ever disobeyed him, to THE SHUMACK trees, to be flogged.
25	仲丁	<i>Chung-ting</i>	B. C. 1562	The nail whic <i>h</i> <i>h'ung</i> tinkling scared the small birds TILL JOHN came home.
26	外壬	<i>Wae-jin</i>	B. C. 1549	Spiders in the niche , <i>luagin'</i> mutual war TILL REAPed by the broom.
27	河亶甲	<i>Ho-tan-k'ěä</i>	B. C. 1534	The nag may be a <i>h'ot'un</i> ; <i>h'ee</i> p her "moderate" as to beans. She will never be a DULL MARE.
28	祖乙	<i>Tsoo-yih</i>	B. C. 1525	Your navy , King Edward; not <i>g'oan</i> may <i>ye</i> THE LINE Lead to war.
29	祖辛	<i>Tsoo-sin</i>	B. C. 1506	The nib that <i>Sao</i> <i>g'ien</i> ever liked, she will use TILL SUCH time as you bring her a better.

商, Shang Dynasty.

30	沃甲	<i>Wūh-kēä</i>	B. C. 1490	A Gipsy in the maze into cheats all the "DEAR BOYS" that consult her.
31	祖丁	<i>Tsoo-ting</i>	B. C. 1465	By falling in the moat at Sooting-grange , I got a THOROUGH CHILL .
32	南庚	<i>Nan-käng</i>	B. C. 1433	Next moon , Dan(a)rangica -wood table I will give you: DEAR MA'M .
33	陽甲	<i>Yang-kēä</i>	B. C. 1408	The mummy of a Han(g)ker Apache Indian in THE DRESS OF his tribe.
34	盤庚	<i>Pidan-käng</i>	B. C. 1401	The mayor a Top manñ (rank) gives to Michael Angelo's picture and ADORES IT .
35	小辛	<i>Seaou-sin</i>	B. C. 1373	By the water- mill , see how sinuous the waters DO MAKE 'EM (the water-weeds).
36	小乙	<i>Seaou-yih</i>	B. C. 1352	At the cricket- match , see how ye can TIME ALL IN .
37	武丁	<i>Woo-ting</i>	B. C. 1324	The mug for Willie, into tingles to have it. (I know by his DEMEANOR).
38	祖庚	<i>Tsoo-käng</i>	B. C. 1265	The muff would irritate Suñ (Susan) angrily , if you used it now. Wait till colder weather; THEN SHALL you take it, if you like.
39	祖甲	<i>Tsoo-kēä</i>	B. C. 1258	On the map , find it Suñ , in E. A. (E. Africa) THEN LEAVE the atlas for Harry.

The 商, Shang, and 周, Chow, Dynasties.

商, Shang.
周, Chow.

40	廩辛	<i>Lin-sin</i>	B. C. 1225	A race in which we are all in gīncere desire to win IT, ONE AN' ALL.
41	庚丁	<i>Kāng-ting</i>	B. C. 1219	A bad road ran(g)ting the furniture van, and the goods not tie D ON TOP.
42	武乙	<i>Woo-yih</i>	B. C. 1198	In that ruin is the man inŋo, ye THOUGHT, BEHAVEd so badly.
43	太丁	<i>Tae-ting</i>	B. C. 1194	A ram by the river Ŧay , tingling his sheep-bell (heard across a TIDY BRAE).
44	帝乙	<i>Te-yih</i>	B. C. 1191	Rarey for quality ye DID BUT acknowledge: N ^o 1 in horse-training.
45	紂辛	<i>Chow-sin</i>	B. C. 1154	That rail I will not ŧjōm , ŋince I am not a Woodpecker. (<i>Vide</i> THE IDLER).
46	武王	<i>Woo-wang</i>	B. C. 1122	He could not rush inŋo mangled (wrangled) and DID NONE , while others pressed on.
47	成王	<i>Ching-wang</i>	B. C. 1115	On a rock , watŧjīng the TIDE, DAILY.
48	康王	<i>Kāng-wang</i>	B. C. 1078	The roof over Ŧannon St. Station , DOES GIVE it a noble appearance.
49	昭王	<i>Chaou-wang</i>	B. C. 1052	That robe I ŧjause this hot weather. 'TIS LINen.

字典標目

The 周, Chow, Dynasty.

50	穆王	<i>Muh-wang</i>	B. C. 1001	The milking- lass did not hit the moa -cow a wanging blow. I'm aware TIS SAID she did.
51	恭王	<i>Kung-wang</i>	B. C. 946	The lad will make hungry looks at the can of PARISH -soup.
52	懿王	<i>E.-wang</i>	B. C. 934	The line is too droopy; hold it UP MORE .
53	考王	<i>Heaou-wang</i>	B. C. 909	That lime ; h(ca)cū it splashes. PASS UP the other way.
54	夷王	<i>E.-wang</i>	B. C. 894	The lyre -player, (h) ε is clever, IF POOR .
55	厲王	<i>Le-wang</i>	B. C. 878	Lily ℓcc FO(r) GAVE him.
56	宣王	<i>Seuen-wang</i>	B. C. 827	The lash makes him perŕue an uneasy way, although a FINE GOer .
57	幽王	<i>Yew-wang</i>	B. C. 781	By the lake -side you GAVE IT to me.
58	平王	<i>Ping-wang</i>	B. C. 770	The willow- leaf , dripping, makes him QUAKE SO (for fear of more rain).
59	桓王	<i>Hwan-wang</i>	B. C. 719	With quivering lip , h(ow)man he looks, and CUT UP .

The 周, Chow, Dynasty.

60	莊王	<i>Chwang-wang</i>	B. C. 696	The chaise had just passed through the gate which 'mang-mang' the wind blew against the post, and broke off a CHIP EACH time.
61	釐王	<i>Le-wang</i>	B. C. 681	In the forest- shade , you may easily miss the mile-stone, although you almost SHAVE IT .
62	惠王	<i>Hwuy-wang</i>	B. C. 676	"That chain-mñj dont you like it?" "It costs too muc h ras h ."
63	襄王	<i>Seang-wang</i>	B. C. 651	My 'gem'; let me not grt anguish in your face. SHALL IT not all come right?
64	頃王	<i>King-wang</i>	B. C. 618	The chair for the lting is SHUT OFF from the rest.
65	匡王	<i>Kwang-wang</i>	B. C. 612	The shells sbrieft "mang-mang" as they are SHOT IN the siege.
66	定王	<i>Ting-wang</i>	B. C. 606	The Judges sitting in banco, will not tou CH SUCH cases.
67	簡王	<i>Këen-wang</i>	B. C. 585	The cheeks of the mon ñey , enlarged on both sides, are ALL FULL of nuts.
68	靈王	<i>Ling-wang</i>	B. C. 571	The sheaf of lingerers by the Band, appear to LIKE IT .
69	景王	<i>King-wang</i>	B. C. 544	You chop the ñing -post square, and I' LL REAR it on the truss-beam.

The 周, Chow, Dynasty.

70	敬王	<i>King-wang</i>	B. C. 519	That case belongs to the king ; Wang , LET it BE .
71	元王	<i>Yuen-wang</i>	B. C. 475	The cat — if you enrage her — will WRECK ALL your bric-a-brac.
72	貞定王	<i>Ching- ting-wang</i>	B. C. 468	The cane produces itrfing, tingling etc. So I shall RUSH OFF , to escape it.
73	孝王	<i>Kaou-wang</i>	B. C. 440	Adding too many malt- cooms to the corn's mash, was one of the ERRORS which caused his dismissal.
74	威烈王	<i>Wei-Tě- wang</i>	B. C. 425	A car -full of milly smugglers; but one good coast-guardsmen makes them RUN ALL .
75	安王	<i>Gan-wang</i>	B. C. 401	When coal began to run short; I re- filled my cellar, fearing they would RAISE IT (in price).
76	烈王	<i>Lěě-wang</i>	B. C. 375	My cash is nearly equal to MAKE ALL the purchases.
77	顯王	<i>Hĕen-wang</i>	B. C. 368	From the cook , he enquired, how MUCH OF the venison remained undressed.
78	慎靚王	<i>Chin-tsing- wang</i>	B. C. 320	A cave hung with rġint3; incompatible with a wild MAN'S requirements.
79	赧王	<i>Nan-wang</i>	B. C. 314	The cup of Rankin-blue, we gave to MOTHER .

The 周, Chow, 泰, Tsin, After Tsin, and 漢 Han, Dynasties.

周, Chow
秦, Tsin
後秦, How-tsin
The 漢 Han Dynasty.

80	東周君	<i>Tung-chow -keun</i>	B. C. 255	My face aching, and tongue swollen, the rhom -chow does not taste Quite nice, it produces NO LULL in the pain.
81	莊襄三	<i>Chwang- seang-wang</i>	B. C. 249	Jack's food , like the 'catheads' on which the hang sea-anchors , should ne'r'r be weak.
82	始皇帝	<i>Che-hwang -te</i>	B. C. 246	Fanny's rhicks , join angrily pretty; AN ARCH look withal.
83	二世	<i>Ur-h-she</i>	B. C. 209	The foam splashed her dress; she was quite IN A SOP .
84	高祖	<i>Kaou-tsoo</i>	B. C. 202	The fire at Hankow; it soon was put out. The Brigades work in UNISON .
85	惠帝	<i>Hwuy-te</i>	B. C. 194	'Why did you fall ?' Ah myy tease me: remember you tripped against THE BAR .
86	呂后	<i>Leu-how</i>	B. C. 118	The fish : Tell You. join THE HALF OF it was lost.
87	文帝	<i>Wän-te</i>	B. C. 179	In the fog I wanted TO KEEP to the path; but could not.
88	景帝	<i>King-te</i>	B. C. 156	The fifer of the King's Guard is a TALL CHAP .
89	武帝	<i>Woo-te</i>	B. C. 140	Look at that fop wooing Ted's sister out of DOORS .

The 漢, Han. and 東漢, Eastern Han Dynasties.

漢, Han-Dynasty.

90	昭帝	<i>Chaou-te</i>	B. C. 86	The baize is stained with Foo- rhohm tea and FISH .
91	宣帝	<i>Seuen-te</i>	B. C. 73	The batting of Silaḡ, you an' Tim , won the GAME .
92	元帝	<i>Yuen-te</i>	B. C. 48	The bone you entirely be REAVE of its meat.
93	成帝	<i>Ching-te</i>	B. C. 32	He is a beam -rearḡing MAN , when climbing the slack rope.
94	哀帝	<i>Gae-te</i>	B. C. 6	Bar none: You are the biggest guy , JOE .
95	平帝	<i>Ping-te</i>	A. D. 1	In a ball -room; "popping THE "?
96	孺子嬰	<i>Joo-tsze-ying</i>	A. D. 6	After playing "Mulberry- bush ", the Juveniles teaḡ(y)ing EACH other.
97	淮陽王	<i>Hwae-yang wang</i>	A. D. 23	Hiding the bag : That is inḡy the Hankee manged the boy: to teach him to do so No More .
98	光武	<i>Kwang-wo</i>	A. D. 25	The beef fed Jack Wang (who won it) and his family, ten days, IN ALL .
99	明帝	<i>Ming-te</i>	A. D. 58	Baby is a charming, pretty, little LOVE .

Eastern-Han.

東漢, Eastern Han Dynasty.

100	章帝	<i>Chang-te</i>	A. D. 76	The sea breaks as if in much anger 'tis true; the waves GUSH between the rocks.
101	和帝	<i>Ho-te</i>	A. D. 89	On the desk (Heigh hǎ!) trā: what a fragrant VAPour.
102	殤帝	<i>Shang-te</i>	A. D. 106	Pass him the inkstand , ǣhān(g)t hǣ DO SUCH work better than with a pencil.
103	安帝	<i>Gan-te</i>	A. D. 107	That map so arrogant(ly) hǣ flung upon the DESK .
104	順帝	<i>Shun-te</i>	A. D. 126	The rulers are in ambuǣh; hūnt 'em out THEN, JOE.
105	冲帝	<i>Chung-te</i>	A. D. 145	Lexicons on the shelf whirh hūng tensely from THE RAIL.
106	質帝	<i>Chih-te</i>	A. D. 146	By means of the chalk-board , Archte traching Charlie the principle of THE ARCH.
107	桓帝	<i>Hwan-te</i>	A. D. 147	With the globes hǣ wanted to RECKon the tides and trade-winds.
108	靈帝	<i>Ling-te</i>	A. D. 168	On that form is darling Cēddie, THE CHIEF boy in his class.
109	獻帝	<i>Hēen-te</i>	A. D. 190	With these books hǣ entertains THE BOYS.

後漢 After Han, 晉 Tsin and 東晉 Eastern Tsin Dynasties.

After Han	110	昭烈	<i>Chaou-l'ie</i>	A.D.221	Silks from Soorhōm, hardly equalled by ANY , NOT even Italian. (see note).
		後帝	<i>How-te</i>	A.D.223	
晉, Tsin.	111	武帝	<i>Woo-te</i>	A. D. 264	Their dresses mǝ tɛar, commit an INJURY .
	112	惠帝	<i>Hwuy-te</i>	A. D. 290	" Nets? " Aǝ mǝ tɛase me about them; you give me NO PEACE .
	113	懷帝	<i>Hwae-te</i>	A. D. 307	Clear those mantles a(h)uay, and let us hear the MUSIC .
東晉, Eastern Tsin.	114	愍帝	<i>Min-te</i>	A. D. 313	Those ribbons look charmin' on you, MADAM .
	115	元帝	<i>Yuen-te</i>	A. D. 317	Such lace as you enquire for, you MIGHT GO through Regent St. and not find it.
	116	明帝	<i>Ming-te</i>	A. D. 323	He will show you Jaconettes of a charming texture, if you give him MY NAME .
	117	成帝	<i>Ching-te</i>	A. D. 326	A carpet-stretching machine from MANCHEster .
	118	康帝	<i>Kang-te</i>	A. D. 343	Furs of the kangaroo would cost MORE MONEY .

Boulger gives no names in the 後漢. After Han, period, and contents himself by stating: "Various minor princes of Wei and the two Hans." Gutzlaff gives the two quoted

Eastern Tsin and Northern Sung Dynasties.

Eastern Tsin Dynasty 東晉

119	穆帝	<i>Muh-te</i>	A. D. 345	These broad-cloths will "move" in the Autumn MORE Likely.
120	哀帝	<i>Gae-te</i>	A. D. 362	The bull stamps and bellows, that guy teases him MUCH , NO doubt.
121	帝奕	<i>Te-yih</i>	A. D. 366	By these telegrams from Bertie, ye MAY JUDGE he is too busy to write long letters.
122	簡文	<i>Këen-wän</i>	A. D. 371	Take a sheet of note-paper to send Archie an' one friend an invitation; MAKE IT "4 O'clock."
123	孝武	<i>Heaou-woo</i>	A. D. 373	The music-paper he ought, but mould not supply; and we cannot MAKE HIM .
124	安帝	<i>Gan-te</i>	A. D. 397	He laid aside romances , and began teaching from some BOOK on mathematics.
125	恭帝	<i>Kung-te</i>	A. D. 419	This letter-paper take uncle Ted; to WRITE UP his programme.
126	高祖	<i>Kaou-tsoo</i>	A. D. 420	From my journal I can take out soon how many URNS I've sold.
127	少帝	<i>Shaou-te</i>	A. D. 423	Put away those cards , and stop that shouting; or you will RUIN MY patience.
128	文帝	<i>Wän-te</i>	A. D. 424	Valentines are not wanted; they ARE NEARLY out of use.

Northern Sung Dynasty 北宋

北宋, Northern Sung, 齊, Tse, and 梁, Lëang Dynasties.

北宋, Northern Sung.

129	武帝	<i>Woo-te</i>	A. D. 454	Those periodicals , <i>m̃h̃u</i> tells you they REALLY ARE worth reading?
130	廢帝	<i>Fei-te</i>	A. D. 465	This satin will def̃y tra OR JELLY stains.
131	明帝	<i>Ming-te</i>	A. D. 465	The trimming of the charming tea-gown, made for RACHEL .
132	蒼梧王	<i>Tsang-woo -wang</i>	A. D. 473	A landing- net suit̃g anglers <i>m̃h̃u</i> (m)angle at ROCKHAMPTON .
133	順帝	<i>Shun-te</i>	A. D. 477	In this muslin , <i>š̃hun</i> tea-parties where the quizzes ARE AGOG .
134	高帝	<i>Kaou-te</i>	A. D. 479	Artificial -flowers, <i>cõm̃rie</i> shells, or anything you can RAKE-UP , for the Jumble-sale.
135	武帝	<i>Woo-te</i>	A. D. 483	Such illusions m̃ould ROUGHEN MY temper.
136	明帝	<i>Ming-te</i>	A. D. 494	Broken china chips , mingled beyond REPAIR .
137	東昏侯	<i>Tung-hwan -how</i>	A. D. 499	The percussion- cap ; it <i>h̃ung</i> fire, <i>m̃jen</i> and <i>h̃õu</i> is WRAPPED UP in mystery.
138	和帝	<i>Ho-te</i>	A. D. 501	That feather : <i>h̃o</i> ! it <i>tr̃ases</i> me to LOSE IT .

齊, Tse

The 梁, Leang, 陳, Chin and 隋, Suy Dynasties.

梁, Leang.

139	武帝	<i>Woo-te</i>	A. D. 502	'Tis not the bonnet you mao , but the LASS IN side.
140	簡文	<i>Kēen-wan</i>	A. D. 550	Sketch the donkey in the 'man', with his harness ALL LOOSE .
141	元帝	<i>Yuen-te</i>	A. D. 552	That diagram you entirely approve in ALL (its) LIN es.
142	敬帝	<i>King-te</i>	A. D. 555	" Engrave that ling fisher? La! La! La!" (Arabic for "No! No! No!").
143	高祖	<i>Kaou-tsoo</i>	A. D. 557	My clay model of a roū broke, so it gāan brought me ILL LUCK .
144	文帝	<i>Wān-te</i>	A. D. 560	From these originals , the one wanted I'LL CHOOSE .
145	廢帝	<i>Fei-te</i>	A. D. 567	That landscape , with the bulls, in the foreground figh ting, is worth a £5 CHEQUE .
146	宣帝	<i>Seuen-te</i>	A. D. 569	These chalk -drawings by Sue an' (C). (Tom) are ALL CHEAP .
147	後主	<i>How-choo</i>	A. D. 583	The colours , I hardly know hān to rh ouse, so I will LEAVE 'EM to you.

陳, Chin.

N. B. The two separate Empires. The Nan and Yuh-chou, which had commenced in 420, during the reign of the Tsin dynasty, were united by Yang-keēn into one. He was the founder of the Suy dynasty. [Gutzlaff]

The 隋, Suy, and 唐, Tang, Dynasties.

隋, Suy.

148	高祖	<i>Kaou-tsoo</i>	A. D. 589	I advice you to frame that roin , or it soon will get damaged, if you LEAVE it BY itself.
149	煬帝	<i>Yang-te</i>	A. D. 605	A brush that will work at any angle , like an adjustable Cre-square or CHISEL .
150	恭帝侑	<i>Kung-te-yew</i>	A. D. 618	The scales which Alek hung for tea weighing, you will find in a SHUT-OFF room in the warehouse.
151	恭帝侗	<i>Kung-te-tung</i>	A. D. 618	The tin-kettle which Dick hung for making tea is boiling, and you must be quite hungry . Sit in the SHADE OF the cherry tree; we will begin.
152	高祖	<i>Kaou-tsoo</i>	A. D. 618	The nails in the post tore the roin's hide, but it soon healed. You could hardly find the scar to SHOW IT IF you tried.
153	太宗	<i>Tae-tsung</i>	A. D. 627	"Tea mugs full tight " gung out the host to the school children. JOIN in Keeping the feast.
154	高宗	<i>Kaou-tsung</i>	A. D. 650	Those sedge rods shake out, gung the Thatcher; and you SHALL SEE me work them on the roof.
155	中宗	<i>Chung-tsung</i>	A. D. 684	At the Medway- lock , under the artf hung with flowering creepers; Albert gung the "song of the SHAVER ."
156	睿宗	<i>Juy-tsung</i>	A. D. 711	The chain-bolt at the house in Old- Neung (Jewry) will not let the burglar GET IT . (the Cash box).
157	玄宗	<i>Heuen-tsung</i>	A. D. 713	The key in which you an 'Kate gung "We've GOT HIM ."

The 唐, Tang Dynasty.

The 唐, Tang, Dynasty.

158	肅宗	<i>Suh-tsung</i>	A. D. 756	The ventilator will goon fail us; CALL JOE , to swing the punkah.
159	代宗	<i>Tae-tsung</i>	A. D. 763	The bells of Çay are very fine; I hope you'll CATCH 'EM ringing.
160	德宗	<i>Tih-tsung</i>	A. D. 780	The stones (as Tom Tit gung) he let them GO PAST .
161	順宗	<i>Shun-tsung</i>	A. D. 805	The telescope gñuns not to aid the VISUAL powers.
162	憲宗	<i>Hëen-tsung</i>	A. D. 806	As to necklaces , he enquired IF SUCH a price procured the best coral.
163	穆宗	<i>Muh-tsung</i>	A. D. 821	Musical-boxes amongst an inFINITE variety of other things.
164	敬宗	<i>King-tsung</i>	A. D. 825	A ring from the king was the FINAL reward.
165	文宗	<i>Wan-tsung</i>	A. D. 827	Now the locket is mon , I would FAIN GO home.
166	武宗	<i>Woo-tsung</i>	A. D. 841	A gold- chain would add to the VARIETY of her adornment.
167	宣宗	<i>Seuen-tsung</i>	A. D. 847	My clock appears to perguc entirely its own idea FOR GOing .

字典標目

The Tang and $\left\{ \begin{array}{l} \text{How-Leang} \\ \text{How-Tang} \\ \text{How-Tsin} \end{array} \right\}$ Dynasties.

Tang dynasty.	168	懿宗	<i>E.-tsung</i>	A. D. 860	That vase is even more elegant, (painted with birds and FISHES).
	169	僖宗	<i>He-tsung</i>	A. D. 874	For that barometer , he paid a high FIGURE .
	170	昭宗	<i>Chaou-tsung</i>	A. D. 889	Pears soap (like Robin Startŕ), hoŕn (i)tŕ ŕung: "FIVE A Penny."
	171	昭宣	<i>Chaou-seuen</i>	A. D. 904	Tea and rŕhoŕn-chow, Suey announced. None can surpass her brewing.
After-Leang.	172	太祖	<i>Tae-tsoo</i>	A. D. 907	Nutmegs , a tight ŕugar chest, and a tin of BISCUITS .
	173	梁主璠	<i>Leang-choo-tŕen</i>	A. D. 913	The practical joke with mustard made him sorely angry: his ŕŕhoutin' could be heard at the BOTTOM of the street.
After Tang.	174	莊宗	<i>Chwang tsung</i>	A. D. 924	The bullfinch, after the raisins which Wang gave it, ŕung a BONNIE ROW .
	175	明宗	<i>Ming-tsung</i>	A. D. 927	" Lardida !" day-dreaming, it ŕunk UPON A KEY too low.
	176	閔帝	<i>Min-te</i>	A. D. 934	Cheese with mine tea would BE MORE to my liking.
	177	廢帝	<i>Fei-te</i>	A. D. 934	They sell good coffee and fine tea; then why PAY MORE .

The 後漢, After Hau, 後周, After Chow, and 宋 Sung Dynasties.

After Tsin	178	高祖	<i>Kaou-tsoo</i>	A. D. 936	Giving vinegar to the roñ . As to profit in the pail; well! it goon will not BE MUCH .
	179	出帝	<i>Chuh-te</i>	A. D. 944	Take this bacon to Mr. Arrh̄ luja teaches you and your POORER classmates.
After Han	180	高祖	<i>Kaou-tsoo</i>	A. D. 947	That strawberry bed, the roñ 's foot goon will BREAK into.
	181	隱帝	<i>Yin-te</i>	A. D. 948	The date ye entered on your BRIEF .
After Chow	182	太祖	<i>Tae-tsoo</i>	A. D. 951	The nuts , now so tight , goon will fall, if a BLIGHT should come.
	183	世宗	<i>She-tsung</i>	A. D. 954	Something about melons , in that song- Sjiet , gung last night; will you PLAY OR read it, please.
	184	恭帝	<i>Kung-te</i>	A. D. 960	Raspberries and roongou tea; PEACHES to follow.
The 宋, Sung, Dynasty.	185	太祖	<i>Tae-tsoo</i>	A. D. 960	Lemons squeezed so tightly goon the PAGE'S coat may stain.
	186	太宗	<i>Tae-tsung</i>	A. D. 976	The black bird in the cherry-tree so tight gung , I could not his note UP-CATCH .
	187	真宗	<i>Chin-tsung</i>	A. D. 998	Place the grapes in the Cjina-dish BESide the BEEF .

宋, Sung, and 南宋, Southern-Sung.

宋, Sung.

南宋, Southern-Sung.

188	仁宗	<i>Tin-tsung</i>	A. D. 1023	' Filberts and gin ' (!) TIS IN MY Hotel-bill by mistake.
189	英宗	<i>Ying-tsung</i>	A. D. 1064	Those pears ; simply eying them DOES CHEER one.
190	神宗	<i>Shin-tsung</i>	A. D. 1068	Snipes shinning across the ice, THIS SHIVERING kind of weather.
191	哲宗	<i>Chē-tsung</i>	A. D. 1086	How the ducks do rhivey THOSE FISH .
192	徽宗	<i>Hwuy-tsung</i>	A. D. 1101	The nestling ? ah! mhy; I DID SEE IT fly.
193	欽宗	<i>King-tsung</i>	A. D. 1126	Those moulters from the hīng, serve after THE TENCH .
194	高宗	<i>Kaou-tsung</i>	A. D. 1127	See that rabbit by the tām; now it has run close TO THE NAG .
195	孝宗	<i>Hcaou-tsung</i>	A. D. 1163	The larks hē nūer high considered; and cast them TO THE SHAMBLE-pit .
196	光宗	<i>Kwang-tsung</i>	A. D. 1190	Chickens! 'Twould make ~~W~~ .angry if he DID PASS when your dog ran amongst them.
197	寧宗	<i>Ning-tsung</i>	A. D. 1195	Actually, those geese are running AT THE BULL .

南宋, Nau Sung, and 元, Yuen Dynasties.

南宋, Southern Sung	198	理宗	<i>Le-tsung</i>	A. D. 1225	Of those pheasants I will leave TEN IN ALL.
	199	度宗	<i>Too-tsung</i>	A. D. 1265	Partridge too, Tommy? THEN you SHALL have some.
	200	恭宗	<i>Kung-tsung</i>	A. D. 1275	For mapping by the slate , take Hun- gary, and show each TOWN Clearly.
	201	端宗	<i>Twan-tsung</i>	A. D. 1277	Twelve zodiacal signs it WANTS , in pencil, THEN INKING in to follow.
	202	帝昀	<i>Te-ping</i>	A. D. 1278	The nebulæ look pretty, pink TIN - ting GIVES a nice effect.
元 Yuen Dynasty.	203	世祖	<i>She-tsoo</i>	A. D. 1279	The milky-way , like a linen sheet, soon a THIN GAP made in the darker heavens.
	204	成宗	<i>Ching-tsung</i>	A. D. 1295	A revolving-star ; watching it, I sung of the TINY BALL .
	205	武宗	<i>Woo-tsung</i>	A. D. 1308	Luminous-rings they see inhu wander in the marshes of the THAMES Valley.
	206	仁宗	<i>Jin-tsung</i>	A. D. 1312	A shooting-star urgin' its course TO MEETIN' the end.
	207	英宗	<i>Ying-tsung</i>	A. D. 1321	The comet eying, did TOM NOT weaken his eyesight?

元, Yuen, and 明, Ming Dynasties.

元, Yuen.

208	秦定帝	<i>Tae-ting-te</i>	A. D. 1324	Firm as a fixed-star , he is tight(n)ing the tea chest; after THE MANNER of a practised warehouseman.
209	明宗	<i>Ming-tsung</i>	A. D. 1329	The planet -seemingly it gung to THE MOON BY night.
210	文宗	<i>Wan-tsung</i>	A. D. 1330	The city want ^g (h)ungry waifs, to feed THEM and AMUSE .
211	頁帝	<i>Shun-te</i>	A. D. 1333	The tower drawbridges may require shunting ; do not leave THEM a MOMent .
212	太祖	<i>Tae-tsoo</i>	A. D. 1368	The net is full tight ; soon there will be TOO MUCH OF a strain.
213	建文帝	<i>Kēen-wan-te</i>	A. D. 1399	In the mine the lamp-locker hry in want is, till TIME BE UP .
214	永樂	<i>Yung-lo</i>	A. D. 1403	To that rock and back again young Loine DARES ME to swim.
215	仁宗	<i>Jin-tsung</i>	A. D. 1425	The ladder for the stagin' ? It ^g (h)ung upon a DOOR-NAIL .
216	宣宗	<i>Seuen-tsung</i>	A. D. 1426	The ship per guin' it ^g ungainly course THROUGH INCH ape channel.
217	英宗	<i>Ying-tsung</i>	A. D. 1436	In the garden straying, it gung THROUGH MUCH of the rainy morning.

明, Ming, Dynasty.

明 Ming, and 大清 Ta-Tsing.

明, Ming dynasty.

218	景帝	<i>King-te</i>	A. D. 1450	The fire-king tells Ada, she is a DEAR LASS .
219	英宗	<i>Ying-tsung</i> (restored)	A. D. 1458	In Imperial panoply , Ying-tsung restored, to reign THROUGH LIFE .
220	憲宗	<i>Heen-tsung</i>	A. D. 1466	The serpents he enjoys killing, TO REACH EACH year's highest record.
221	孝宗	<i>Heaou-tsung</i>	A. D. 1488	Objectionable testaceæ he hopes to DRIVE OFF well knows.
222	武宗	<i>Woo-tsung</i>	A. D. 1506	Insects in moollen Cloth TELL SUCH a tale of damage.
223	世宗	<i>She-tsung.</i>	A. D. 1522	The man of her choice she will TELL (to) NONE .
224	穆宗	<i>Muh-tsung</i>	A. D. 1567	Reptiles moving TILL CHECKED with a fatal blow.
225	神宗	<i>Shin-tsung</i>	A. D. 1573	Silkworm larvæ crushin' TILL I CAME and stopped him.
226	光宗	<i>Kwang-tsung</i>	A. D. 1620	Geological genera in quan(t)ities, in THE CHINESE caves.
227	熹宗	<i>He-tsung</i>	A. D. 1621	The feline quadrupeds he bade me TOUGH NOT .

The 大清, Ta-Tsing [lit. Great-pure] Dynasty, (Cont.)

Ming 大清	228	懷宗	<i>Hwae-tsung</i>	A. D. 1628	Sturgeon fishes , ah! why not dress them with THE CHINE OFF .
	229	順治	<i>Shun-che</i>	A. D. 1644	Most birds shun these, whether DUTCH OR-OR gorgonzola.
	230	康熙	<i>Kang-hi</i>	A. D. 1662	From storms at sea, and the rangle (punishment of the "wooden collar") he won his name of TOUCHY-JOHN ."
	231	雍正	<i>Yung-ching</i>	A. D. 1723	By studying the trade-winds , Young Ching won his DECK-NAME : ("Great-Circle").
	232	乾隆	<i>K'een-lung</i>	A. D. 1736	From noxious vapours and draughts so keen, lung diseases TAKE MUCH hold.
	233	嘉慶	<i>K'ea-king</i>	A. D. 1796	The meteor's screech, a king might not hear in a THICK BUSH .
	234	道光	<i>Taou-kwang</i>	A. D. 1821	Wipe the rain from your face with a Comel ; be quick Wang, and loosen this TOUGH KNOT .
	235	咸豐	<i>Hien-fung</i>	A. D. 1850	Watching the lightening he enjoys; (which no fungus DEFILES).
	236	同治	<i>Tung-che</i>	A. D. 1861	Changes affect your Concave , cheek and eyes when you DO FIDGET so.
	237	光緒	<i>Kwang-su</i>	A. D. 1875	Those clouds portend rain Jack, Wang, Su, you may all three play Croquet; but leave IT IF I CALL .

Before closing this, the Historical, section of my Essay, I would draw attention to one or two points which, perhaps, call for a little explanation.

The dates in the chronology are quoted from the text of Gutzlaff and will be found, in some of the earlier reigns, to vary slightly from those given by Mayers and others. This need, however, cause little surprize, as the harmonizing of the native records (rendered more difficult by the burning of the books by order of the Emperor 始皇帝, Che-wang-te, 213 B. C.) is a matter of considerable difficulty, and open to such disparities of honest belief as are there exhibited.

In constructing the mnemonic sentences, I have endeavoured to introduce such ideas as would, naturally, be associated with the most vivid mental pictures; at the same time avoiding, as much as possible, extraordinary (so called: "far fetched") and grotesque ideas. How far I have succeeded, I must leave my fellow-students to judge.

I should be very glad to receive suggestions of amended sentences the offspring of others' brains; that they may, where adopted, be incorporated, with acknowledgment, if occasion should arise, in a future edition.

One example I will here quote, viz.: N° 95, 平帝, Ping-te, 'Peaceful ruler'. His accession to the throne, the year of the birth, in Bethlehem, of HIM who is the true Prince of Peace, and of the increase of His government and *peace* there shall be no end". (Cf. Isa. IX, 6—7) would suggest the desirableness of a better selected sentence than the one given, "Sipping tra" would perhaps be preferred by most, amongst other reasons that it supplies both names of the Imperial title, and does not leave the second one to be implied. But I leave the sentence as it is, for memorizing name and date; while separately drawing attention to the deeply suggestive coincidence.

The name 簡文, Këen-wan, the eighth Emperor of the Eastern Tsin dynasty, appeals to my *amour propre*, inasmuch as the first word in this, his reigning, title is the one which I adopted, at the suggestion of my friend (and I may add, sometime fellow-student). Rev. Thomas Bryson of the L. M. S. The word 簡 Këen, sufficiently approximates the first syllable in 'Jenner' to justify the adoption, and was recommended to me by Rev. Mr. Bryson, then in Hankow, nearly 40 years ago. Within a few years

of the time referred to, I was introduced, in London, to a Native merchant, owning the same patronymic, and had very practical illustration of the cordial friendship, amounting to a brotherly intimacy, which is shared by the members of the same family or clan, as indicated by the name.

Having brought these Historical exercitations to the time of the reigning Emperor, let us pass on to the subject of the Geography of the "Middle Kingdom". In so doing I will lay before my readers the rhymes which first appeared on page 3 in a brochure which I published A. D. 1869, under the title: Mnemonic Geography, Part 1, China. (Cf. the accompanying map).

As I write, the "*Times*" of 4 June, 1904, is before me, in which appears a letter from Sir Robert Douglas, furnishing the following translations of a few of the proper names *just now* (or to adopt the Chinese idiom: 目下, "*under the eye*") of special interest on account of the Russo-Japanese war. Sir Robert writes:

"Following in the wake of the Japanese we find that in passing into Manchuria they crossed the 鴨綠 Ya-lu. The meaning of the word Yalu is "Duck-green", and this name may possibly have been given to the stream from the number of ducks on its surface, or from some peculiarity in the colour of its waters. From this point the Japanese marched on to, and took possession of, Chiu-lien ch'eng, (九鍾城) "the nine-linked city", which has been variously written Kin-lien-cheng, and by the Russians *Tu-
ren-cheng*. The next town that was occupied was 鳳凰城, Fêng-hwang-ch'êng, or "the City of male and female Phoenixes". This has usually appeared in the newspapers as Feng-hwang-cheng. Later we are told that Japanese scouts have been seen on the "莫夫嶺, Mo-t'ien-ling, or "the 'sky-scraping range" so named from the height of its peaks. It is probable that if the Japanese succeed in crossing this range, they will advance on Hai-ch'êng (海城), "the Ocean City", and may eventually reach 遼陽城, Liao-yang-ch'êng, which would appear to mean "the city on the distant southern slopes". I take occasion from Sir Robert Douglas' allusions to the various forms in which these Proper names appear in print, to apologize for a discovered want of uniformity in my own rendering of Chinese words

in the present work. While, I believe, all the authors I have consulted have, avowedly, adopted the rules laid down by Sir William Jones for Romanising Eastern languages; there has been a disparity, on their part, in the application of those rules to particular words, while, generally, I have followed the Roman lettering of the Author from whom I was, at the time, quoting. This discrepancy will not, I trust, prove to be very extensive or give rise to serious difficulties, in practice.

For the foregoing most opportune illustrations, I feel personally indebted to Sir R. K. Douglas, as well as for other kindnesses in the past. Let me add (on the principle enunciated in the saying that 'Gratitude is a lively sense of favors to come') in the future also. In this connection I would say how much I should appreciate any communications from those who may esteem these subjects to be worthy of extended treatment; particularly in connection with the etymology of Geographical names, as well as examples of the Chinese Radicals or Historic dates, worked off in other European languages, in which the same numerical values are given to the same consonant sounds as in the present treatise.

NAMES OF THE EIGHTEEN PROVINCES OF CHINA PROPER,
IN MNEMONIC VERSE.

直隸, *Ch'i-li*, **DIRECT RULE**, by the Emperors fountains, 山東, *Shan-tung* and 山西, *Shan-si*, **EAST AND WEST** of the **MOUNTAINS**.

河 *Ho*, **RIVER**, 南, *nan*, **SOUTH**, that is south of 黃河, *Hwang-ho*, which means, **YELLOW-RIVER**; remember it so.

江蘇 *Kiang-su* and 安徽 *Ngan-hui* bid us now to tell how, *Kiang-ning* and *Su-chow*, *Ngan-king* and *Hui-chow*, As principal cities their titles bestow.

江西 *Kiang-si*, **RIVER WEST** (where the Yang-tsz doth flow);

浙江 *Ch'eh-kiang*, **CROOKED RIVER**, so easily seen, 福建, *Fu-hien*, **WELL ESTABLISHED**, as plainly does mean.

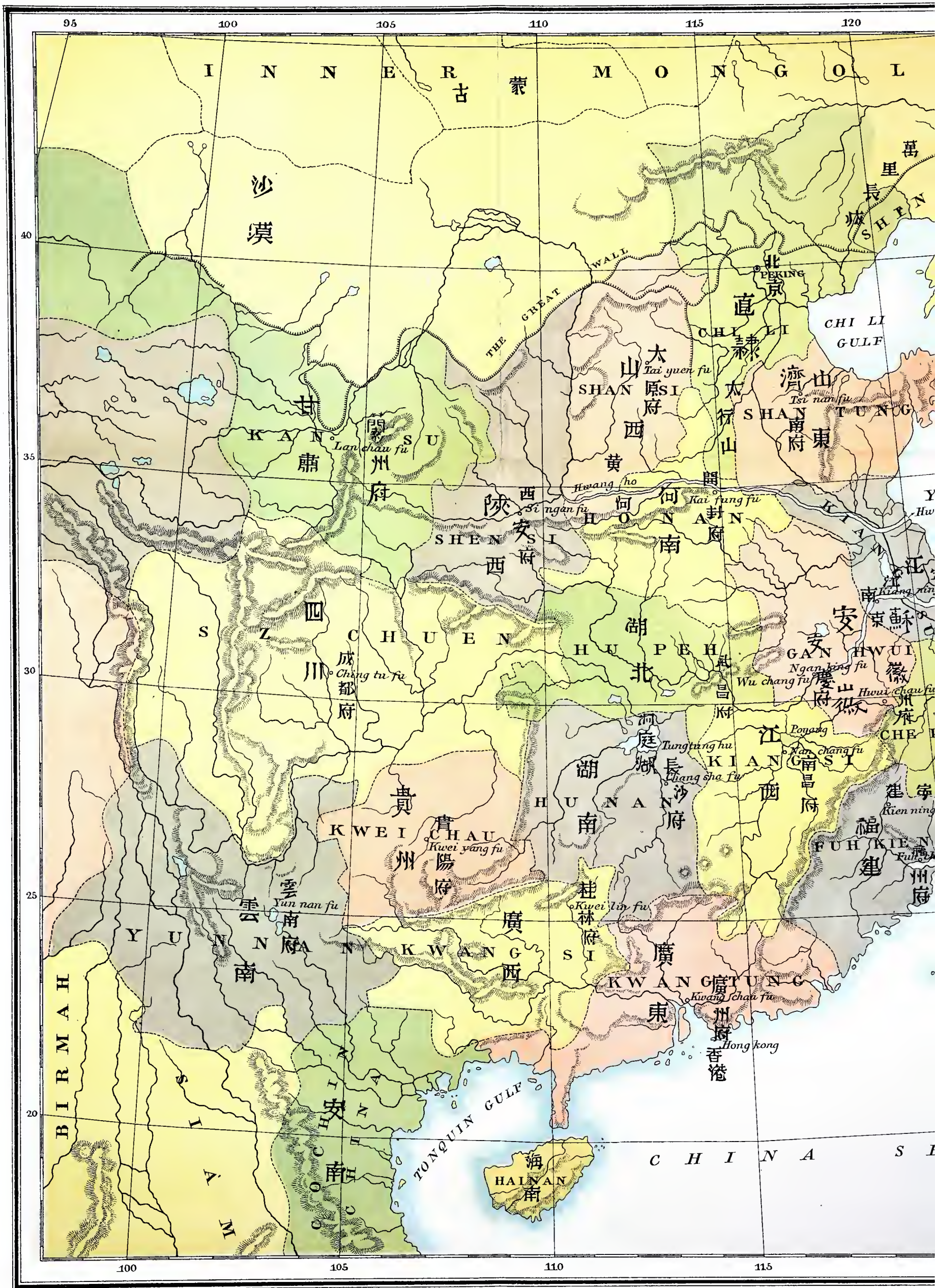
湖北, *HU-PEH* and 湖南 *HU-NAN*, these provinces two, lie **NORTH** and **SOUTH** of the Tung-ting *hu*. (Lit. Deep chamber lake).

廣東, *Kwang-tung* and, 廣西, *Kwang-si*, **BROAD-EAST** and **BROAD-WEST**, 雲南, *Hun-nan* means **CLOUD-SOUTH** (of the mountains so dressed).

貴州, *Qui-chow*, **NOBLE-REGION**; **WESTERN PASSES**. 陝西 *Shen-si*.

甘肅, *Kan-su*, **WILLING REVERENCE**, as plain as can be.

The list is complete; how easy it seems, to point out 四川 *S3-chuan*, the State with **FOUR-STREAMS**.





大 清 一 統 圖

MAP OF
CHINA.
WITH THE
NAMES OF THE PROVINCES
IN THE NATIVE CHARACTERS
for
MNEMONIC GEOGRAPHY.
By Thomas Jenner.

British Statute Miles 69.1 to a Degree.
Chinese Lis 192.4 to a Degree.

100 0 100 200 300 400 500 600 700 800 900 1000

PRINCIPAL CITIES OF THE EIGHTEEN PROVINCES OF CHINA.

Pr. of CHI-LI. Chief City = 北京, Peking, NORTHERN-CAPITAL (in contrast with the ancient metropolis 南京, Nan-king, SOUTHERN CAPITAL).

- » SHAN-TUNG. 濟南府, Tsi-nan-fu, TSI SOUTH CITY (i. e. S. of the R. Tsi).
- » SHAN-SI. 太原府, Tai-yuen-fu, GREAT COMMENCEMENT CITY.
- » HO-NAN. 開封府, Kai-fung-fu, BREAKING THE SEAL CITY.
- » KIANG-SU. 江寧府, Kiang-ning-fu, RIVER'S REST CITY.
- » NGAN-HWUI. 安慶府, Ngan-king-fu, PEACEFUL-GREETING CITY.
- » KIANG-SI. 南昌府, Nan-chang-fu, SOUTHERN BEAUTIFUL CITY.
- » CHE-KIANG. 杭州府, Hang-chau-fu, The syllable HANG (in this form) is now practically limited in use to the proper name before us.

The Chinese say { 'Tsai shang tien-tang, 'Above is heaven',
{ 'Tsai hia, Su-Hang. 'Beneath are Soochow and
Hangchow'.

(a sentiment similar to: "See Venice and die").

- » FUH-KIEN. 福州府, Fuh-chau-fu, HAPPY DISTRICT CITY.
- » HU-PEH. 武昌府, Wu-chang-fu, DIGNIFIED BEAUTY CITY.
- » HU-NAN. 長沙府, Chang-sha-fu, LONG-SAND CITY (cf. p. 68).
- » KWANG-TUNG. 廣州府, Kwang-chau-fu, BROAD DISTRICT CITY,
(Canton).
- » KWANG-SI. 桂林府, Kwei-lin-fu, CASSIA-FOREST CITY.
- » YUN-NAN. 雲南府, Yun-nan-fu, CLOUD-SOUTH CITY.
- » KWEI-CHAU. 貴陽府, Kwei-yang-fu, NOBLY SPLENDID CITY.
- » SHEN-SI. 西安府, Si-ngan-fu, WESTERN PEACEFUL CITY.
- » KAN-SUH. 蘭州府, Lan-chau-fu, (The plant) LAN DISTRICT CITY.
- » SZ-CHUEN. 成都府, Cheng-tu-fu, PERFECTLY-ABUNDANT CITY.

In the foregoing list, the Capital City of the Province of Hu-nan, 長沙府, *Chang-sha-fu*, which bears the following translation: "LONG-SAND CITY", opens up the very extensive theme of Astronomy; a subject remarkably associated with the history of European intercourse with China. I refer, of course, to the labours of the Jesuit mathematicians, who were entrusted by the Emperor with the care of the Imperial Observatory, about two centuries ago.

In pp. 1—27 of the scientific section of Mr. Wylie's "Chinese Researches" is found a deeply interesting article on the "Mongol Astronomical Instruments in Peking", (these have since been removed to Berlin) and pp. 110—139 of the same work furnish a list of 2877 fixed-stars with their European and Chinese names harmonized. Leaving to others to treat this list mnemonically, I content myself with adding a word or two about the star which stands connected with the Capital City of Hu-nan, in the following way.

Constellation "*Corvus*".

α 右車 (*Yew pö*)

β 軫宿四 (*Chin süh, 4*)

γ do. do. 一 (do. do. 1)

δ do. do. 三 (do. do. 3)

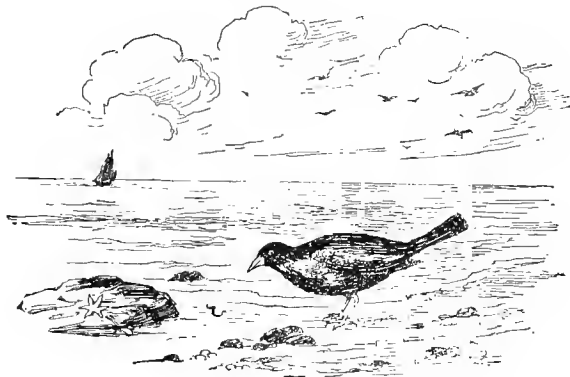
ϵ do. do. 二 (do. do. 2)

ζ 長沙 (*Chang sha*)
etc.

N.B. The mental picture of a crow about to feed on a sand-worm, shaped ζ will embody all the essential ideas for our example, as expressed in the Couplet: **LONG-SAND TURNING**, *chang-sha chün*, **CORVUS** eat her will begin.

ζ zeta

Now, 長沙, *Chang sha* may be translated: 'Long-sand', and is the 28th star in the Constellation 軫 "*Chin*" ("**TO TURN**"). It is the same as ζ Corvi, as shown.



Native Geographers inform us that this city received its name from the star 長沙, *Chang-sha*, which the late Mr. John Williams, Secretary of the Royal Astronomical Society, informed me, when writing my brochure on the Geography of China (pub. 1869) is the same as ζ, *zeta*, in the Constellation "Corvus" (*the Crow*). This is confirmed by Mr. Wylie on page 120 of the work already referred to, from which I made the foregoing extract.

We will now endeavour to illustrate the ready application of mnemonic numbers to varied statistics.

China-proper has an area of 1,298,000 square-miles.

Mnemonic sentence: — To reign over so many (*thousands* of Square-miles) is **DONE BY FEW**.

The *Hwang-ho* ("Yellow-river") has a course of 2624 statute miles. "The Government Engineers (by means of embankments etc.), **ENJOIN HER** to confine herself to her proper bed. N.B. This river has been called: "China's sorrow", on account of the frequent disastrous overflowings, arising from the silting up of her lower reaches, even causing her to force for herself a new channel to the sea. Her very name embodies a fact in physical geography. "*Yellow*", with the suspended matter from the soft soil called *Hwang-tu*, or yellow earth, through which she takes her course.

'*Yang-tsz-kiang*'. (Lit.: 'Ocean's son's River) 3314 Statute-miles. Mnemonic sentences:

"What great river is this?"

(Spirit of the *Yang-tsz* loq.) "**ME MY DEAR.**"

(River) *Mekong* 2417 Statute miles. "Have a sail down the Mekong, **ON OUR DECK.**"

'*Cheh-kiang*.' 1105 Statute miles. 'One horse **TOWED US ALL**, past a sharp bend of the 'Crooked river.'

洞庭湖. *Tung-ting-hu* (lit. "Deep chamber lake") 220 miles in circuit. "There is **NO NEW ICE** on the *Tung-ting-hu*."

The Great-wall, (according to Mc. Culloch) is 1250 Statute miles in length; and you can make **IT NO LESS**.

I remember when, in the course of a discussion at the College of

Preceptors, following a lecture by Professor Mitchell, on Etymology; I pleaded for a larger employment of that science when teaching the proper names of places, in lessons on Geography; the following illustration was specially well received: (Analagous to 陝西, *Shen-si*, 'Western passes' in which the English order of predicate and subject is transposed).

Monte-Video. (as explained by Fo'castle-Jack to his shipmate).

"When the Spanish Admiral saw that mountain, he said: "*Monte Video*", that is, *Monte* "I see", *Video*, "a mountain."

"*A propos* of the Etymology of Geographical names (cf. pp. 64 et. seq.) upon which I should be specially glad to receive communications from others: — I once asked the venerable Dr. Moffat if he could furnish me with the analysis of the word Kuruman, being the name of the spring and stream beside which he made the head quarters of his Missionary Labours in Africa. He replied "*Kuru*" is the Sechuana term for 'Tortoise' and the syllable 'man' is the diminutive particle, so that 'Kuruman' means 'Little-tortoise'.

This suggested thoughts which I embodied in six stanzas, of which I here copy the second.

"Perhaps some wild Coranna, to shun the hunter's track.
And terrors of the slave-chain, stooped down his thirst to slake;
And spied beside thy margin a 'little tortoise' there,
And made thereof his welcome and mid-day starving fare.
Perhaps — but there's no ending to that which might have been —
Thy brightest times have all been since first by Moffat seen.
Kuruman — ('little tortoise') — thou some how gaind'st that name;
We know not thy tradition. 'This fitting all the same'.

Respecting historical associations, I now insert a copy of the Ode which was graciously accepted by Her Majesty, Queen Victoria, on the occasion of her Diamond Jubilee.

VICTORIA REGINA ET IMPERATRIX.

A DIAMOND JUBILEE ODE IN SIXTY LINES.



GREAT Queen and Empress, Ruler of a free
And loving people! Thee we now address,
With heartfelt joy. Thy Diamond Jubilee
We hail, while Him our voices join to bless,
Who has Himself so favoured Thee and us,
That we this day the benefit should own,
Conferred on England when He blessed her thus,
And chose that Thou should'st sit upon the Throne
Of sea-girt Britain; whose courageous sons,
In lands far distant, spread thy fame and rule.
Thy name, Victoria's known where Eastern suns
The domes illumine of Pegu and Cabool.
Where scarce their light the jungle's depths can pierce,
Thy name's familiar. Where the tiger's lair
Th' unwary traveller finds; where men of fierce
Forbidding mien the deadly *kris* lay bare.
And at thy name does many a warrior lay
His arms aside, and friendly welcome give
To him who owns Thee Queen; Thy peaceful sway,
Who seeks to spread and for thine honour live.

Where Cook, obedient to thy Royal grandsire,
To Southern seas set sail, and served the men
Of science, by astral search. With words of fire,
He roused the sons of England. With his pen,
He spread the praise of new-discovered lands;

Lands now thine own; whose mineral wealth, and corn,
 And flocks are trafficked in; whereby expands
 The commerce of thy realm; whose sons unborn,
 For many generations yet to come,
 Shall multiply, and increase, and sustain
 The love of freedom, birthright of their home
 Who dwell where flies thy flag, nor flies in vain.
 Where, too, in colder seas, that flag's been borne;
 In "Aqui-nada,"* whence the Spaniard sailed,
 Declaring "Nothing's there"; despite his scorn,
 The sons of Britain with the plough prevailed.
 Her valleys smile with corn, "they also sing";
 No happier race is known, more prosperous none;
 None more content; who rest beneath the wing,
 And ægis of thy power; thy gracious throne.

When Amenophis reigned in Egypt's land,
 Where Israel's offspring fields in Goshen tilled;
 Th' Assyrian sceptre swayed Mamluk's hand,
 And Tae-Woo† long the throne of China filled,
 Oppression from his Kingdom he exiled,
 For sick and aged he asylums made;
 At mention of his name the sufferers smiled,
 While tyrants only learned to be afraid.
 Such were his deeds and such, Victoria, thine;
 His lengthened reign thou too dost emulate;
 Who Five-and-seventy years did so combine
 The strength of goodness with the power of state.

* "The first Spanish Captain to sight the coast of Canada, discouraged by the apparently sterile character of her shores, exclaimed. "*Aqui-nada!*" ("Nothing here"), and, putting down his helm, sailed away in search of more inviting lands.

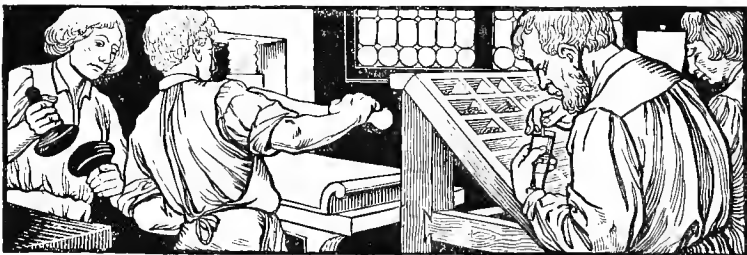
† The seventh Emperor of the 商 SHANG dynasty 太戊 TAE-WOO reigned from 1637 B. C. to 1562 B. C. "Tae-Woo contented himself with governing well. He erected hospitals, or almshouses for the aged, where they were very well provided for: prevented the Mandarins from oppressing the people; and thus established his authority upon a firm basis: the love of his subjects."

Long may'st thou reign, thou much beloved Queen,
While East and West conspire thy rule to bless;
Heaven's richest favours still with thee be seen,
And on thee rest her peace and righteousness.
While Indian subjects praise thy blissful *raj*,
And Afric's sons their voices raise between;
Our hearts unite, the Chorus to enlarge:
‘GOD BLESS VICTORIA, ENGLAND’S EMPRESS-QUEEN.’

ROCHESTER, June 1897.

THOMAS JENNER.

In A. D. 1870 the Rev. J Legge D. D. of the L. M. S. visited England accompanied by his friend and native helper in bringing out his great work on the Chinese Classics, 王韜, *Wang Taou*, who held an Academie rank equivalent to our LLD, who also had formerly discharged the office of Amanuensis to Dr. Medhurst, when engaged with his brother Delegates on the revision of the Bible in Chinese. On his return to China, Dr. Wang faithfully and Kindly discharged a commission to send me a fount of Chinese type. This I 'laid' standing, (Compositors will understand the anomaly) that I might select the characters from their face-readings, a necessity with Chinese type. These I arranged in the boxes, in the order of their Radicals. As a practical illustration of the working of the mnemonic system under consideration, I here insert a 4 pp. Chinese tract: 上帝憐愛罪人, *Shang-te lien gae tsuy-jin*. 'God's love to sinners', which I set up from 'copy' supplied to me by my late friend Mr. Alexander Wylie. In preparing the 'formes' for the electrotyper, I had the assistance of another friend, also since departed — Mr. George Wilbraham.



上帝憐愛罪人

罪人呵。我願爾細閱此篇。論上帝憐憫不堪之罪人。彼愛罪人而惡其罪惡。悅引罪人。與彼相親。惟爲此事。必先棄其罪惡。爾當明知。己與己罪。不能同升於天堂。若并行不悖。則爾陷於罪中。必墮地獄。請爾明辨之。請爾慎思之。向爾犯上帝之法。彼被爾厭棄。爾爲其敵。亦爲己敵。爾工得值。乃罪惡之償值。惜哉。聖書曰。罪惡之值。卽死亡也。罪人呵。此情甚可危哉。爾亦無法。自救罪惡之中。上帝視爾。祇有罪惡。而罪惡之償值。乃死亡而已矣。但上帝憐愛罪人。雖罪人不愛上帝。亦欲彼獲益。勝已所得之償值。蓋人所不能爲之時。上帝頓顯慈悲。卽爲彼而得此益也。故由天遣其至愛之子。乃主耶穌基督。以救罪人。免其罪惡之償值。而代已償值。賜彼甘心之恩。乃永生也。今時上帝請爾

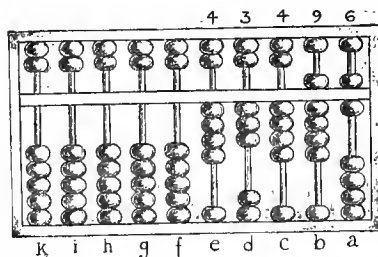
罪人。納斯大恩。賴耶穌基督之名。不能在他名可予之。爾亦不能恃他名可希望也。蓋聖書曰。天下人閒。更無錫他名。可以得救。雖然爾爲上帝之敵。彼詣爾前勸爾。賴其子之死。與彼復親。上帝遇爾。卽如罪人。又言。彼使其子。未嘗有罪。而代我儕爲贖罪之祭。使我儕緣彼稱義於上帝。夫上帝不第准罪人與彼復親。亦諄諄勸彼如是。聖書曰。吾儕爲基督使。上帝使我勸爾。與上帝復親。又謂其僕曰。可往道之通衢。不論所遇。請赴進焉。又語其僕曰。爾出道路藩籬。有人強之入。俾滿我宅。蓋有通其道。直至上帝之室。由主基督耶穌之寶血。元惡之罪人。由此可入。絕無阻擋。其諸罪惡。留存於外。因耶穌之血。總不棄罪人。而恒携彼相近。此血實未使罪惡相近。反恒相遠。使徒言及罪人信主基督。卽曰。爾曩遠離。覺賴基督之血。而得近矣。反言及罪惡。

曰。基督顯着。要去罪惡。以獻己爲祭。如是此祭。一則携罪人相近。一則棄罪惡相遠。因我賴其血。卽得贖罪赦過。故主曰。彼諸罪惡。我永不憶也。如此。上帝所懟之罪惡。彼卽棄之。而彼所愛之罪人。彼卽近之。此事皆賴其愛子之血而成矣。夫此血已開新且活之路。爲罪人通至天堂。基督之十字架。置於世間。在此亦流其血。上帝賜恩之坐位。置於天上。在此其血灑開也。書云。其獻者。非牛羊之血。乃己身之血。永贖人罪。入至聖所。一而已。足。又賴其寶血。賜我毅然至於聖所。罪人呵。既上帝招爾來前。曰來。爾要待乎。既上帝賜己至愛之子。俾爾享福。救爾於永苦之中。爾猶至世間。可望享福乎。既上帝賴己愛子之血。遺赦罪之慈報。爾何往他處。望人赦罪耶。既上帝曰。其子耶穌基督之血。滌除諸罪。爾何云。我罪過重耶。既上帝曰。今乃見納之時。得

救之日。爾豈可云。我猶些稍待乎。上帝招爾。今時卽信已成之工。當慰爾心。在耶穌爲罪人凡所作者。夫耶穌所作者。豈不足賜安於犯罪作惡之人哉。誠哉是也。上帝以耶穌全備之工。充足其心。爾亦不能充足乎。耶穌復生。乃上帝實徵其所作之工。乃爲全備也。耶穌乃爲罪人之中保。置於罪人之地。負其諸罪。彼負其罪在十字架。而在復生卽於何處耶。祝謝上帝。此罪再不負於耶穌之身。而凡人所信上帝。賜我主復生。卽爲我過而被解。復生而使我得稱爲義。彼罪永得赦矣。爾遂信此事否。上帝亦悅於爾。與彼所全悅者。合而爲一。與基督同釘同葬。又與彼復生。賜同坐於天。願榮光歸主。自今以後。永世靡暨矣。

I conclude this treatise, which has exceeded the severe limits of its title (字典標目, 'A guide to the Dictionary') with a few remarks anent the Arithmetic of the Chinese.

We learn from their histories that the Emperor 黃帝, *Hwang-te* (B. C. 2637) introduced the decimal system, as well into his Governmental administrations as his coinage, etc. "His dominions were divided into ten "Provinces; each of these into ten Departments; these again into ten "districts, each of which contained ten Towns. He regulated the calendar, "originating the Chinese cycle of sixty years, and he encouraged commerce. "He seems to have been a wise prince, and to have been the first of the "great Emperors." [Boulger *in loco*]. While Europe and, just now, especially England, is recognizing the advantages of a more extensive employment of the decimal system; shall we not give credit to the nation which has employed it longer and more extensively than any other? By means of the 算盤, *Swan-pan* [lit. 'Counting-frame'] the Chinese arithmeticians can keep pace with some of our most expert Algebraists, working with a *Swan-pen* (Forgive the shocking 'pun').



This instrument consists of wooden rods, arranged in a frame divided, unequally and longitudinally, by a bar through which the rods pass transversely. In the narrower space, each of the rods is furnished with two, and in the wider space with five wooden balls, perforated so as to slide freely upon the rods. The rods and balls have functions as explained below*.

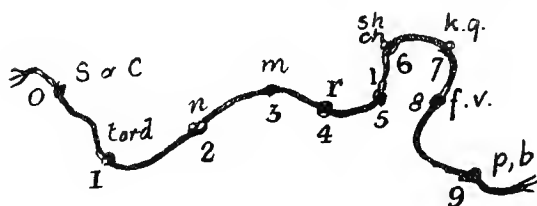
The Japanese use a very similar form of Counting-board, which they call 算盤, "*Sorobán*." It is identical in arrangement with the Chinese '*Swan-pan*', excepting only that, usually, on the shorter section of

* In the above representation of the *Swan-pan* each ball on rod 'a' represents ONE in the wider section, and FIVE in the narrower; on rod 'b' — TEN in the wider, and FIFTY in the narrower; on 'c' — 100 in the wider and 500 in the narrower; and so on up to 1,000,000,000 in the wider and 5,000,000,000 in the narrower divisions of rod 'k'. From rods 'e' to 'a' the reading is, therefore, 43,496, a number which represents the *copia verborum*. i. e. all the words in the Chinese Imperial Dictionary. The efficient balls on these rods, it will be observed, are represented as moved towards the dividing bar. The balls on rods 'f' to 'k' remaining in both sections, close to the outer frame, are at *zero* or (to borrow the expressive term used by Excise Officers, for a manufactory not in operation at the time of their inspection) "*silent*".

each rod, they mount only one ball. They regard a second one as needless, inasmuch as two balls on one short section are equalled in value by one on the larger section of the next rod in the ascending scale. Thus they consider the second ball under notice as the Blue-jackets in Nelson's day ranked a Captain of Marines on board one of the King's Frigates. — "*Useless*", since a Lieutenant's Command of that corps was a full complement for a ship of that rating.

There can be no doubt but the origin of the rods and sliding balls of the *Swan-pan* was in imitation, as with moveable knots, of the knotted cords used by different civilized communities. These were most elaborately developed in the 'quipos', or historic records of the Peruvians, made with different sized knots in variously coloured strings. A simpler example is found in the interesting account of Prince Le Boo, son of Abba Thule, King of the Pelew Islands, who was brought to England, for education, by Capt. Wilson of the H. E. I. C. service A. D. 1784. On the voyage, Capt. Wilson furnished him with a lanyard of white-line, in which he used to tie knots, which served him for records of the events of the journey. As these events increased in number, so did the time extend which he devoted each day to conning his knotted memoranda, while it afforded the sailors much amusement to watch him and direct each other's attention with the words: "There is Le Boo reading his log." The filial motive with which he kept this diary (that he might repeat it to his father when he returned to his Island home) was doomed to disappointment, as he was carried off by sickness soon after reaching England, not, however, before he had given the most satisfactory evidence of having received benefits of the highest character, fulfilling the hopes of Captain Wilson and others of his best friends. He was buried, and a monument erected to his memory at the expence of the Hon. East-India Company, in Rotherhithe Churchyard.

With the *Swan-pan* and its extraordinary capabilities under our notice, let us recognize the kindred powers of Mr. Stokes's prompters.



I will now ask my Readers' sanction for appending the following lines, suggested by a circumstance recorded in the life of 孔夫子, *Kung-fu-tsz*, (Confucius). Cf. Chinese Repository, Vol. X, pp. 614—616.

CONFUCIUS AND THE BOY HIANG-TOH.



Confucius in his carriage; his disciples in his train,
 Found a group of village children playing games.
 Apart from these diversions, one lad they see remain;
 From whom the Sage an explanation claims.
 "I notice those who're playing" — the boy replied straightway —
 "Oft rend their clothes, which gives their mothers trouble;
 Also in altercations and in unbecoming fray,
 Their games result; so I avoid their bubble."
 This said: he bent his head and, with broken tiles, began,
 Upon the road, a City's streets to plan.

Confucius now admonished him and said:
 "Why don't you for my carriage clear a way?"
 "A carriage moves for cities; at least so I have read,
 No city for a carriage moves away."
 Thereupon the sage dismounted and enquired,
 Whence he obtained such acumen, so young.
 "A child of three knows how he is attired,
 Hares, three days old, field pastures race among.
 Young fish explore the rivers and the lakes:
 Why call him shrewd this knowledge who partakes?

Confucius next enquired for his home and family name;
 His birth-day, age and pedigree also.
 He answered: "From a humble home I came;
 Our family-name is '*Hiang*', mine is '*Toh*'.
 "Come", said Confucius, "and roam the fields with me".
 'My father', though austere, and my loving mother, fain
 I would cherish them, and implicitly obey;

And with my elder-brother wisdom gain.

My younger-brother, too, I love to teach

To go with you, I'd cause a family breach."

"In my carriage I have chessmen; let us play a game with them.

If the Emperor loves gaming, the Empire's rule's at fault;

If Nobles, then the Government — If scholars, to their blame,

Their Schools and other classes will be halt.

If husbandmen: — the loss of crops they'll rue;

These thoughts forbid that I should play with you".

"I fain would have your help, the Empire to equalize".

This cannot be — Here are hills, and there are lakes and streams;

If hills were levelled whither could mountain-goats arise?

To fill lakes and rivers, for fish and turtles ill beseems.

Without Kings and Nobles, the common people would turmoil,

Without slaves and servants, the Prince himself would need to toil.

"Tell me of fire that has no smoke; what water has no fish

What hill is that which has no stone, the branchless tree declare;

The man without a wife, and spouseless woman, now I wish

To know. The cow without a calf, without a colt what mare.

The cock without a hen, the hen in like rebuff;

Who is the excellent man? Give th'inferior's name.

What is that has overmuch, and what has not enough

The City which no market has, what man no style can claim?"

"The glow-worm's fire no smoke displays; in wells no fish abound.

A mound of sand contains no stones; dead trees no branches bear.

No wives are with the Genii — with Fays no spouses found;

Earthen cows are without calves, wooden mares no colts can rear.

Lonely cocks are without hens, and widowed hens as poor;

The worthy man is excellent — the fool's th'inferior.

The winter's day too short beseems, the summer's long t'endure;

Th'Imperial City's without a mart; in style no dwarf can share."

"Who is father — who is mother? Who is husband, who is wife?

Tell me where the winds are born, and whence the rains proceed.
Whence do we get the noon-day clouds — the dews with verdure rife;

For how many myriad li, likewise, are Heaven and Earth agreed?"

"Heaven is the father and Earth the mother. The Sun is husband, the
[Moon is wife.

The winds from Tsang-wu aye proceed; from wastes and wilds, the rains.
We get the clouds from off the hills; from the ground, the dews their life;
For myriad-myriad li the earth and sky's concert remains."

Then said Hiang-toh: "I fain would ask

A favor of the Sage;

My simple questions cannot task

Thy powers, so ripe with age.

How is it mallards and ducks can swim,

Wild geese and cranes can sing?

Why firs and pines aye green beseem,

When the winter cold doth bring."

Confucius assigned to their wide feet,

That mallards and ducks can swim;

The singing of geese and cranes, that greet

Our ears — through their long necks they scream.

And the trees which, in winter, such greenness show,

To their own stout hearts this verdure owe.

The boy enquired if fishes were,

With broad feet e'er provided:

Or frogs and toads whose songs we hear,

Long-necked or bulky-sided.

If the green-bamboo, which its colour maintains

Through winter — a very stout heart contains.

This other question, next he asked the sage

How many are the stars which deck the skies?

T'enquire about the earth befits your age;

Why stretch your mind to these high mysteries?
 Then tell me, please, how many houses are,
 Upon the surface of the world now found?
 Ask not of that which is away so far:
 But what's before our eyes, on well known ground.

The Sage what's not before his eyes forbids;
 How many lashes grow on his eyelids?

Confucius smiled, and his disciples heard him say:
 "We all may learn a lesson from a child this day."

T. J.



Confucius and the boy 項橐 *Hsiang T'o.*

(From the native woodcut on cover of the *Tung Yuen Tsi-tsze*, or
 Eastern Garden's miscellany.

字典標目
TSZE TĒEN PIÀO MŪH

PART II. JAPAN.

ジテン ヒヤウ モク
JI-TÉN HIYŌ MOKU

INTRODUCTION TO PART II.

The 千字文 *Tseen Tsz Wän*, or Thousand Character Classic, is thus described in the Chinese Repository Vol. IV, p. 230:

“The author of the *Tseen Tsz Wän* is Chow Hingtsze, who according to the best data we have been able to obtain, flourished about A. D. 550. In a history of the Leang dynasty, one of the *luh chow* or “six dynasties”, it is stated that the emperor commanded his minister Wang Heche to write out a thousand characters, and give them to Chow Hingtsze, that he might form them into an ode, or rhythmical composition. This he did and presented it to his majesty, who pronounced it excellent and rewarded him with rich presents. In another work it is said that Woote, the last emperor of the Leang family, commanded all the princes and high officers of his court to write on some subject which they might choose for themselves; he then ordered one of his ministers to select from their writings 1000 characters, and copy them on a thousand separate slips of paper. These being thrown together in confusion, the emperor summoned Chow Hingtsze, and asked him if he was able to form them into an ode. He immediately undertook the task, and completed it in a single night; but such was the labour of his mind that all the hair of his head turned white!”

The foregoing narrative furnishes a most striking example of mnemonic aid; albeit differing in character from the major portion of those exhibited in the pages of the present treatise. In plain terms: What is memory but association, be that association one of words which link together the number, sound and meaning of any of the radicals of the Chinese written language; the order, names and dates of accession of either of the occupants of the

Dragon-throne; the heights of mountains, the lengths of rivers or, as in the example before us, presenting, by means of skilfully arranged rhymes, the true meanings of 1000 amongst the most important of the 40,000 words of the Imperial dictionary.

Passing from the "Flowery-land" (China) to that of the "Rising-sun" (Japan), we find similar mnemonic aids employed to assist the native students in mastering the Kana or syllabary. The word Kana, カナ, is a contraction of 假カリ, *kari*, borrowed, and 名, ナ, *na*, name i. e. "borrowed name"; the characters having been borrowed from the Chinese. They appear in two forms, which are thus explained in Dr. Hepburn's dictionary.

"Kata-kana, カタカナ, 片假名, n. A kind of Japanese character, so called from their being a part only of the original Chinese character, the sharp contracted form, such as is used in this book."

"Hira-kana, ヒラカナ, 平假名. n. The grass characters used to represent the 47 Japanese syllables."

N. B. The Hira-kana have various forms of each syllable but I content myself with giving only the most common one.

The Kana are arranged for mnemonic purposes, (as we are informed in Chamberlain's Introduction to the study of Japanese writing, pp. 210, 211) in a verse of poetry, "attributed to Kobo Daishi and founded on one of the Sutras. This verse consists of eight alternate lines of five and seven syllables, and the words forming it have been so chosen that the same letter never recurs. Romanised according to the modern pronuuciation, the *I-ro-ha* runs thus:"

Iro wa nioedo,
Chirinuru wo-
Waga yo tare zo
Tsuue naran?
Ui no oku-yama
Kyō koete,
Asaki yume miji,
Ei mo sezu.

Which is, being interpreted,

"Though gay in hue, (the blossoms) flutter down, alas! Who, then, in this world of ours, may continue for ever? Crossing to-day the uttermost limits of phenomenal existence, I shall see no more fleeting dreams, neither be any longer intoxicated."

In other words, "All is transitory in this fleeting world. Let me escape from its illusions and vanities to the everlasting repose of Nirvana!"

How well calculated are the opening stanzas to recall those passages in Longfellow, Gray and Lyte:

"Life is short and time is fleeting" etc.

"The boast of heraldry, the pomp of power," etc.

"Change and decay on all around I see;" etc.

Akin to the foregoing Native works, embodying methods of a more or less scientifically mnemonic character, may be mentioned Dr. Martiu's Analytical Reader (Shanghai 1863). The Structure of Chinese Characters, by Dr. Chalmers (London, 1882) Dr. Mateer's Primary lessons in Mandarin, embodying the Radical Ode, by Rev. J. A. Silsby, being mnemonic rhymes for learning the 214 Radicals, (Shanghai, 1904), with, little doubt, several others which have never come under my notice. The word 標, *piao*, with its analysis (vide p. 4) brings to my remembrance a striking illustration of practical mnemonics. A friend of mine, a young Solicitor, informs me that, when preparing for his final examination, he used to repair to a private road, which was planted with trees, and coach himself by associating the several law-cases with separate trees. On going there one day, for a rehearsal, he found himself at fault in respect of one case (i. e. one tree) and then found that the cause of this failure was the circumstance that men had been employed to lop and trim some of the boughs of that particular tree. The physical changes had caused a rupture in the mental associations. I may here add that, in recalling the Chinese Radicals, I have always found Nos. 110—119 and 130—139 presented more difficulties than any other series; the reason being, no doubt, that the items belonging to the Draper's and Milliner's departments are specially foreign to the ordinary occupations of my thoughts. My friend could not take his trees into the Examination hall, as his prompters, except as mental pictures.

The scientifically phonetic prompters: "Tea, Noyeau, May" etc. with the second series of Draper's, Newsvendor's Milliner's and other departments, and further extensions upon the simple scale of ten sounds, can always be mentally present. The late Sir Halliday Macartney one day told Mr. Stokes and myself that when, interpreting between Government callers at the Legation and H. E. the Chinese Ambassador; if two or three facts or questions were strung together in the remarks of the visitor, he found help in remembering the several points by associating N° 1 with his own thumb and doubling that digit as he passed on to N° 2; having apprehended which he closed the index finger, and so on with middle finger etc. Then when the time came to interpret into Chinese, he released the thumb as he dealt with N° 1; the index finger as he explained N° 2, etc.

It is narrated in the introduction to the third edition of his Grammar of the Japanese language, by Tatui Baba, that Mr. Arthur Diósy (now Vice president of the Japan Society and the writer of that introduction; having by private study, acquired some knowledge of that language and, finding himself on one occasion seated close to a Japanese gentleman; he addressed him to the best of his ability in his own vernacular; to which the stranger replied: "Why that's Japanese!"

"In the ensuing conversation, still carried on in Japanese, the Oriental asked Mr. Diósy how long he had been in Japan, and could hardly believe that, at that time, he had never been there. Mr. Diósy explained he had chiefly learnt from Baba's Elementary Grammar of the Japanese Language, and with the deep-drawn breath wherewith Japanese express surprise and pleasure, his neighbour answered, "I am Baba!"

I trust my Readers will forgive my introducing the following reminiscences, bearing some analogy to the foregoing narrative. In the year 1870, having made the Chinese language a subject of private study, assisted therein by lessons from Professor James Summers, of King's College; I found myself one day driving in the City, in company with Dr. Wong, then on a visit to England with Rev. Dr. Legge (afterwards Professor of Chinese in Oxford University). We sat for a short time in silence when, the Mansion house coming into view, I mustered courage to make

my maiden attempt in speaking Chinese to a native, somewhat thus: "*Tsing, haou pang-yiu, kan-kien! che-ko ti-fang Lun-tun fu che ching Kwan-fu che ti-fang*". To this my new friend at once replied: "Ya-men" The encouragement which this answer yielded me may easily be conceived when I explain that my somewhat laboured description may be thus rendered: "Pray, good friend, look see! That place is the office of the Principal Magistrate of the City of London, "while in Dr. Wong's rejoinder: "Ya-men" will be recognized the proper designation of a Magistracy.

Although, unlike Mr. Diósy, I have not yet visited the lands of my day-dreams, I trust that this, my latest excursion, as a fireside traveller in the highways and byways of Oriental literature, may prove as acceptable to some in a new generation of readers as did my earlier attempts of a similar nature. It may not be out of place here to record that (as illustrating the evil report and good report of which writers of every class are the subjects); on reading the comment in one of the reviews of my "*Mnemonic Geography*" (pub. 1869) "Readers of this little book will find in it both instruction and amusement", my wife added the following rider: "They need be very hard up for amusement".

Although there is little doubt but this view would find many sympathisers, it need not discourage me from making further attempts, having as their chief aim to assist students in the subjects of the Japanese Language, Geography, History etc. In commencing with the language, let us make a starting point of the following extract from Chamberlain's introduction to the study of Japanese writing:

"N.B.  (te) should be easily remembered by its likeness in shape to our letter T. If similar artificial aids can be found for any other of the Kana signs, so much the better."

We venture to hope the 'artificial aids' employed in the following pages will be found, in measure, to supply this desideratum; not only as to the Kana signs, but also and, especially through the employment of Mr. Stokes's key, to the names and dates of Japanese history, geographical and other statistics.

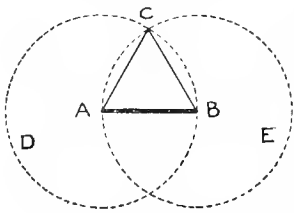
Mr. Chamberlain's example, the syllable te () being in the Hira-

kana form, prompts me to explain that in the following pages I have contented myself with offering suggestions for memorizing the 47 syllables in their Kata-kana dress, the one chosen by Mr. Chamberlain being written in the last named form thus, ㄒ (a double-headed T, if you please). This example affords a good occasion for replying to those who say they see no advantage in mnemonics to justify the extra burden (as they regard it) laid upon the mental powers for remembering so much more than the essential subject under investigation. The mnemonic sentence, it is true, contains in most cases several syllables or words which are merely connecting media for that which is essential, but in practice it will be found that this additional burden is more imaginary than real; let me endeavour to illustrate by examples.

(1) I knew an old gentleman who, realizing the difficulty, attending his advancing years, in remembering new names and, having a daughter removed into the London suburb known as Holloway; he told me that, to recall that unfamiliar name, he reverted to the refrain familiar from childhood: "Please to remember the fifth of November" etc. Without continuing the doggerel, he jumped to the first word of the chorus: "Hollo! boys," etc. and so recalled Holloway.

(2) The student who has once mastered the rules of his Eton latin grammar needs only to recall "*Verba transitiva*". "*Propria quæ maribus*". "*Nominativus pronominum*". "*En et ecce*". etc. to derive all the benefit of the rules for which they stand, without rehearsing those rules in extenso.

3) The diagram and argument of the first proposition of the first book



of Euclid. In this, the dotted circles may represent the mnemonic sentences composed for memorizing the geographic or historic facts and dates; but, once learned, the points A and B and the two short arcs intersecting at C which, in practice, are all that are employed when constructing the equilateral triangle, illustrate the economy of thought in practical mnemonics. In like manner we may claim a corresponding brevity of operation in applying the present system to the syllabaries, the Emperors, Geographical and other statistics e. g.

ホ recalls (Milk) *ho!*

ト recalls (The walking-stick, tassel and) *toe*.

ム (crooked) recalls *moo-cow*, (horn).

ス (the long stride) suggesting *soon* etc. so that the sounds are recalled without repeating the whole connecting sentence. In the same way, à propos of the last named character, the following quotation from Sir Rutherford Alcock's Elements of Japanese grammar, well illustrates the development of the Kata-kana, as explained on page 89.

"The alphabetic character *sou* or *su* is written in the Hira-gana ス or す, evidently the reproduction of the Chinese character 寸, pronounced in Chinese *tsun*; (and of another Chinese character pronounced by the Chinese *seu*, and written thus 須 (from whence the same alphabetic letter *sou*, written ス in the Kata-gana is obviously taken)" etc. The 115th Japanese Emperor, Momozono and the year of his accession may now be introduced as further demonstrating the equilateral-triangle diagram. Let Draper's Lace correspond with the points A and B and the dotted circles with the connecting sentences; then the short arcs intersecting at C will stand for the essential parts of the dialogue, viz. "*Momo's O! no; Duckie rogue*" i. e. Momozono, A. D. 1747.

字典標目

ジ テン ヒヤウ モク

THE SYLLABARY.

HIRA- GANA	KATA- KANA	PRONUN- CIATION	MNEMONIC AID.
い	イ	<i>i</i>	Resembles a small <i>i</i> , (with its dot).
ろ	ロ	<i>ro</i>	The row -lock hole of an ancient galley.
は	ハ	<i>ha</i>	The sloping sides of Military field-works, suggesting "HA! we can hold out against heavy odds, here."
に	ニ	<i>ni</i>	The lower line representing the ground, and the upper one the surface of the snow, when KNEE -deep.
ほ	ホ	<i>ho</i>	A milk man, with his yoke and two pails suspended, calling "Milk HO !"
へ	ヘ	<i>he</i>	A bent stalk (or 'bent') of dried grass; i. e. HAY .
と	ト	<i>to</i>	A walking-stick, with a tassel; the ferrule of which could be near the user's TOE .
ち	チ	<i>chi</i>	A man cheering . (Spreading his arms and throwing up his hat.)
り	リ	(<i>d</i>) <i>ri</i>	The faint initial 'd' sound, helps to suggest dripping, as illustrated by the two downward strokes of this character.

ぬ	ヌ	<i>nu</i>	A sea captain (his sea-legs well spread) taking a 'solar', with his sextant, at N oon.
る	ル	<i>ru</i>	An eaves-gutter (in section) and a tenpenny-nail alongside, for fastening it, suggests ' R oof.'
を	ヲ	<i>(w)o</i>	A double handled (h) O E.
わ	ワ	<i>wa</i>	A w atchman's Staff and rattle.
か	カ	<i>ka</i>	A c arving-fork and hand-guard.
よ	ヨ	<i>yo</i>	A widely opened mouth, calling: "Y O ! heave ho!"
た	タ	<i>ta</i>	The cutwater of a ship, with a daub of T AR.
れ	レ	<i>re</i>	"R", written in a hur R Y.
ろ	ソ	<i>so</i>	A dot and a bow make the character S O;
つ	ツ	<i>tsu</i>	While adding one dot, no T S oon is forgot.

字典標目

ジ テン ヒヤウ モク

ね	子	<i>né</i>	The Chinese character for 'son'. (Anc. ). * * * remembered in 'Son N IE.'
な	ナ	<i>na</i>	A cross-mark for "Nay!" i. e. NA .
ら	ヲ	<i>ra</i>	R ather like the nose and mouth of a man standing on his head.
む	ム	<i>mu</i>	The 28th Chinese Rad. "Crooked" (like the horn of a "MOO-cow.")
う	ウ	<i>u</i>	A handled-scoop.
ゐ	井	<i>(w)i</i>	The cross-bars of a prison- w indow.
め	ノ	<i>no</i>	" No ! I shall not forget that easy one."
お	オ	<i>o</i>	The fangs of a tooth; suggesting ' O !' (occasioned by the forceps).
く	ク	<i>ku</i>	I could remember this double stroke as easily as the single one: (ノ 'NO'.)
や	ヤ	<i>ya</i>	A ship's y ard crossing the mast, with a flag storm-signal attached to one arm.

ま	マ	ma	The bent thumb and fore-finger of a boy shooting a Ma rble.
け	ケ	ke	A boy running to KE ep himself warm.
ふ	フ	fu	The scythe that gathers our cereal FOO d.
こ	コ	ko	A CO mb, with only two teeth.
ゑ	エ	(y)e	Can ye jump over that cross-bar?
て	テ	te	A short stroke over a T. (pron. TE).
あ	ア	a	A peculiarly shaped P, in "PA!"
さ	サ	sa	Crossed swords. (Suggesting Hus sars fencing).
き	キ	ki	An ancient wooden key (as of a sheep-fold).
ゆ	ユ	yu	Here is a curling-stone for YOU .

字典標目

ジ テン ヒヤウ モク

め	メ	me	'I will give him your message if he should come across ME .'
み	ミ	mi	Do those three stripes mean "good-conduct?"
し ^{or} し	シ	shi	A tick and double dot, means two shillings for the lot.
ゑ	エ	(y)e	As a broad-based P, ye may remember me.
ひ	ヒ	hi	A <i>spoon</i> in his <i>mouth</i> he placed.
も	モ	mo	A mole -trap.
セ	セ	se	A walking stick on a seat .
す	ス	su	If you run like that, you will soon get there.
ん	ン	n	A dot on (or over) a spike. The hirogana form closely resembles a written 'n'.

THE MIKADOS OR EMPERORS OF JAPAN.

Following the same order as when dealing with China, we now pass from the literary elements, the 47 syllables, to the 121 Mikados or Emperors. In preparing the following mnemonic arrangement, I have followed the text of Dr. Murray, as given in his "Japan" (Story of the Nations series. T. Fisher Unwin, 1904). As explained in the preface to my first edition, anent China, on consulting Ezerman and Van Wettum, le P. M. Tchang and Papinot, for the native characters, which are not given in Murray, I have found slight discrepancies, rarely more than one year, as to the date of accession etc. and in one or two cases, a difficulty in supplying the exact equivalent sign. This experience is closely akin to that acknowledged by far abler labourers in the same field of research.

字典標目

ジ テン ヒヤウ モク

LIST OF EMPERORS.

	N ^o	NAME	BEGAN TO REIGN	MNEMONIC SENTENCE.
神武	1	<i>Jimmu</i>	B. C. 660	This packet of tea is from Jim, <i>Imjo</i> JUDGES at the Grocery exhibition.
綏靖	2	<i>Suezei</i>	B. C. 581	The noyeau would make <i>Suey</i> sigh; therefore LEAVE IT out of the parcel.
安寧	3	<i>Annei</i>	B. C. 548	May Bob, Jim an' <i>A</i> , who ALL ARE OF the party, join your game?
懿德	4	<i>Itoku</i>	B. C. 510	The search-light ray : — It occurs every minute or so. LET US watch for it.
孝昭	5	<i>Kōshō</i>	B. C. 475	This law -bill from Jones & Co, <i>Shohs</i> they RECAL the old dispute.
孝安	6	<i>Kōan</i>	B. C. 392	Show the morocra an' gilt bound book to him; it MAY OPEN his eyes.
孝靈	7	<i>Kōrei</i>	B. C. 290	The key of the coraa, rice and sugar cupboard is IN BESSIES' basket.
孝元	8	<i>Kōgen</i>	B. C. 214	Your fee is incrag, entirely to the rest of the family.
開化	9	<i>Kaikwa</i>	B. C. 157	The bee made baby <i>Kai</i> (cry): "quar- ters!" in a style I never heard THE- LIKE before.

崇神	10	<i>Sujin</i>	B. C. 97	The daisy -chain was made by Su , Atsuy and Mary PIKE .
垂仁	11	<i>Suinin</i>	B. C. 29	On this date last year, we were per- suin' in chase of the smugglers, past the "NAB" light-ship.
景行	12	<i>Keikō</i>	A. D. 71	In the lion's den , I shook, I com- pletely lost my nerve, till I got out again.
成務	13	<i>Seimu</i>	A. D. 131	Beneath the Cathedral- dome , a sing moves you TO MEET a fellow suppliant.
仲哀	14	<i>Chūai</i>	A. D. 192	If inside that door I catch you, I say, DEPEND upon it you will be sorry.
應神	15	<i>Ōjin</i>	A. D. 270	In the dell -hollow, gins are set, IN CASE the wolf goes there.
仁德	16	<i>Nin- toku</i>	A. D. 313	The dish of sprats is beginnin' to cool, and MY TIME is short.
履仲	17	<i>Richu</i>	A. D. 400	On the after deck are the rich inju watch the yacht- RACES .
万正	18	<i>Hanzai</i>	A. D. 406	For that dove of Sarah Ann's, I gave HER SUCH a pretty spaniel.
允恭	19	<i>Inkyō</i>	A. D. 412	With that daub of ink you spoiled a well WRITTEN page.

安康	20	<i>Ankō</i>	A. D. 454	Good news ! Our ships are anchured in the pool; and ARE ALL Right.
雄畧	21	<i>Yūri-yaku</i>	A. D. 457	I note you're accurately, making up YOUR LOG .
清寧	22	<i>Seinei</i>	A. D. 480	A nun <i>gigjin'</i> in her cell, with a veil over HER FACE .
顯宗	23	<i>Kenzō</i>	A. D. 485	Your name I <i>ken</i> , so (though) I will not REVEAL it, unless you wish.
仁賢	24	<i>Ninken</i>	A. D. 488	Nero , watching Rome burnin', <i>kens</i> no remorse, REVIVES no hopes.
武烈	25	<i>Mu- retsu</i>	A. D. 499	Like a nail , demure et <i>gure</i> , and a hammer to RAP UPON its head.
繼體	26	<i>Keitai</i>	A. D. 507	The niche with <i>malarjite</i> 𪛗 filled, and now I WILL ASK if you admire it.
安閑	27	<i>Ankan</i>	A. D. 534	That nag 𪛗 cannot ride, 'Tis LAME OR stubborn.
宣化	28	<i>Senkwa</i>	A. D. 536	A navy bo 'gun, quarrelling with the purser, makes a LAME SHOW .
欽明	29	<i>Kimmei</i>	A. D. 540	This pen- nib I took <i>hjm</i> i' my hurry, which ALL AROSE through their coming so late.

敏達	30	<i>Bidatsu</i>	A. D. 572	In the maze , Baby called out: Be bat 300 ? Was it not just LIKE 'AN innocent that she is.
用明	31	<i>Yōmei</i>	A. D. 586	There is the mat . Ho' might "spring your LUFF ", JOE , and use it.
崇峻	32	<i>Sujun</i>	A. D. 588	The moon will not gūja(ur)n between us and the Sun; but LEAVE OFF eclip- sing him.
推古	33	(Emp ^{ss}) <i>Suiko</i>	A. D. 593	The mummy -case you, I consider, should buy. Say, if you like, the respon- sibility is ALL BY ME .
舒明	34	<i>Jomei</i>	A. D. 629	The mayor sent to Huz , my appren- tice his CHAIN Pendant, for repair.
皇極	35	(Emp ^{ss}) <i>Kokyoku</i>	A. D. 642	The mill er is too Curky , accusing his traveller of wasting his JOURNEY .
孝德	36	<i>Kōtoku</i>	A. D. 645	I want to match this chintz for the Ōto' Curious design, for little CHARLIE .
齊明	37	Reaccess. of <i>Kokyoku</i> Saimei	A. D. 655	The " mug " of the Miller once more, (cf, N° 35) as I might JOLLY WELL remember.
天智	38	<i>Tenji</i>	A. D. 668	The gift of a muff may soften Hill's inclination to JUDGE OF him badly.
弘文	39	<i>Kōbun</i>	A. D. 672	The map mounted on calico, bundled on a shelf in the CHICKEN -house.

天武

40

*Temmu*A. D.
673In the **race**, you will beat 'em **into**
JOKE MY judging.

持統

41

(Emp^{ss})
*Jitō*A. D.
690On the **road**, do not fidget, **Oh!** you
silly **CHAPS**.

文武

42

*Mom-
mu*A. D.
697This **ruin** was once the home o' much
luxury. How the memory will reach
BACK to those days.

元明

43

(Emp^{ss})
*Gem-
myō*A. D.
708The **ram** belongs to **Gemmy Oh** the
grange, and is the **CAUSE OF** much profit.

元正

44

(Emp^{ss})
*Genshō*A. D.
715**Rarey** will not again **rejoin** his tamed
CATTLE.

聖武

45

*Shōmu*A. D.
724The **rail** to bar the **rejoin** moves for
a **COIN OR** a ticket.

孝謙

46

(Emp^{ss})
*Kōken*A. D.
749The **rush** for **rush** enlarges the **GROUP**
of donkey-carts.

淳仁

47

*Junnin*A. D.
759You will see the Bass **rock** alive with
gulls, if you **jun** (join) in **CLAP**ping
your hands, as we sail past.

孝謙

48

Re-en-
throned,
*Kōken*A. D.
765The palace-**roof** again covers **Kōken**.
(cf. 46) and makes a **GAY SHOW**, **ILLu**-
minated.

光仁

49

*Kōnin*A. D.
770The priest's **robe** is shaped like the
sugar **cone** in **COOK'S** store-room.

桓 武	50	<i>Kwam-mu</i>	A. D. 782	The lass will not look ma(r)m injo wears a CUFF ON her wrist, this weather.
平 城	51	<i>Heijō</i>	A. D. 806	Call that lad : ‘Het Ho!’ , IF SUCH exertion will not hurt you.
嵯 峨	52	<i>Saga</i>	A. D. 810	That bent line is a gabled-roof, and FITS the landscape well.
淳 和	53*	<i>Junna</i>	A. D. 824	The lime -water the Doctor prescribed will assuage ’un again, if sick. If she faints, FAN HER .
仁 明	54	<i>Nim-myo</i>	A. D. 834	The lyre -player? I will loan (h)im my own harp; IF MORE of his tunes are called for.
文 德	55	<i>Mon-toku</i>	A. D. 851	The lily of Piedmont occupies the centre of the FELT carpet.
清 和	56	<i>Seiwa</i>	A. D. 859	Lash the horses scatward , and FOLLOW UP the smugglers.
陽 成	57	<i>Yōzei</i>	A. D. 877	On the lake you gigj : “May the FOG GO! ”
光 孝	58	<i>Kōko</i>	A. D. 885	Keep clear of the leaf of the Carua -palm; IF FALLING .
宇 多	59	<i>Uda</i>	A. D. 888	That lip you hare to touch. FIE! FIE! FIE!

* Murray renders this emperor's name, “NINNA”

醜醜	60	<i>Daigo</i>	A. D. 898	In that chaise would I go; if "PUFF-puff" does not come along.
朱雀	61	<i>Shujaku</i>	A. D. 931	The shade of the <i>shō-jakū</i> upon the wall, should BE MADE deeper.
村上	62	<i>Mura-gami</i>	A. D. 947	In that chain , you look so demure; a game I propose, on the upPER Green.
冷泉	63	<i>Reizei</i>	A. D. 968	That gem will rise (h)igh at the auction, and BE CHIEF among the lots.
圓融	64	<i>Enyū</i>	A. D. 970	In that chair , when fully open, you can PACK SO many sitters.
花山	65	<i>Kwa-zan</i>	A. D. 985	The shell I bought of Jack was an exceedingly rare one. (I am HOPEFUL it is of the great auk).
一條	66	<i>Ichiyō</i>	A. D. 987	The Judge is rich, I you assure, BY FAGging at his work.
三條	67	<i>Sanjō</i>	A. D. 1012	The cheek of Doris Ann, <i>Jor</i> , IT IS THINE to admire.
後一條	68	<i>Go-Ichijō</i>	A. D. 1017	The Chief Go-Ichi ; <i>Jor</i> , do pray ENTICE TO GO .
後朱雀	69	<i>Go-Shujaku</i>	A. D. 1037	Chop the string and let go (the) <i>shō-jakū</i> upon the floor — THUS MAKING haste.

後冷泉	70	<i>Go-Reizei</i>	A. D. 1047	In case I go (and) riġe hiġi in my profession, give the old coachman THIS RUG .
後三條	71	<i>Go-Sanjo</i>	A. D. 1069	The cat goeġ an' jags over THOSE SHAPE less obstacles.
白河	72	<i>Shira-kawa</i>	A. D. 1073	The cane of my Shira(z) liġamass played ITS GAME , of my protection, well.
堀河	73	<i>Hori-kawa</i>	A. D. 1087	Burning coom ; ġo! reġi ama' all through THIS FOG .
鳥羽	74	<i>Toba</i>	A. D. 1108	Turn the car to ġar THAT SOFT -brained run-away horse.
崇徳	75	<i>Shutoku</i>	A. D. 1124	A coal-ġhoot occurs at lecture-time, and IT NEARLY distracts the Professor.
近衛	76	<i>Konoye</i>	A. D. 1142	In cash , how much do you reġion (I) ome ġe? I will not let this DEBT RUN on.
後白河	77	<i>Go-Shira-kawa</i>	A. D. 1156	Now, cook , go ġġeer aġ (at) ama' and dress THAT LEASH of partridges.
二條	78	<i>Nijō</i>	A. D. 1159	In that cave is Annie. ġar ; ask her to bring a TIDY LAP ful of ferns.
六條	79	<i>Rokujō</i>	1166	The claret- cup is on that rock , ġou , ġar , hand it TO THE JUDGE .

高倉	80	<i>Taka-kura</i>	A. D. 1169	Have you face-ache ? <i>Caŋ'a rurer</i> : I will DO IT CHEAP (with the forceps).
安德	81	<i>Antoku</i>	A. D. 1181	Gold-fish food . Eggs of the ant occur here in plenty. See the young turkeys THAT FIGHT for them.
後鳥	82	<i>Go-Toba</i>	A. D. 1186	She waved her fan , and told him to go to Bath with THAT FISH .
土御門	83	<i>Tsuchi-mikado</i>	A. D. 1199	The sea- foam surges and mak's it (no) <i>gucŋ i' mick(le) aba</i> . Listen to THAT POP , like gun-practice.
川徳	84	<i>Jun-toku</i>	A. D. 1211	A fire in June, to cure THE NIGHT DEW , this wet summer.
仲恭	85*	<i>Chūkyō</i>	A. D. 1222	In my fall I did so catŋ (h)noŋ over the railings, and then slipped DOWN NINE steps.
後堀河	86	<i>Go-Horikawa</i>	A. D. 1221	Let the fish -seller go (ŋo) riŋ (right) <i>ama'</i> , I DINE NOT here to day.
四條	87	<i>Yōjō</i>	A. D. 1232	(In the fog) Hei-ŋa! ŋar. What are you DOIN' MAN ?
後嵯峨	88	<i>Go-Saga</i>	A. D. 1242	Play on your life : "The men of Saragōga , guarding the camp." They DINNA RUN awa'.

* Chūkyō, who reigned for only 70 days, was not included in the list of emperors before the year 1869. (cf. *Dictionnaire des noms principaux de l'Histoire et de la Géographie du Japon* par E. Papinot). The seemingly reversed order of dates of this and the following reign are given according to Murray.

後深草	89	<i>Go-Fuka-kusa</i>	A. D. 1246	Did that fop , ~~Go=fook~~ , accuse her falsely, TO ENRICH himself? The sound-rell!
龜山	90	<i>Kame-yama</i>	A. D. 1259	The baize came aye armour-backing handy; TO NAIL UP in the Dining-hall.
後宇多	91	<i>Go-Uda</i>	A. D. 1274	A ball off his bat will go, you dare foretell, TO NO GREAT distance.
伏見	92	<i>Fushimi</i>	A. D. 1288	The bones -player is a ~~fushij=~~ mimic TO ANY FIFE -player.
後伏見	93	<i>Go-Fushimi</i>	A. D. 1298	No beam (of light-ship) will go: ~~fushij=~~ misty. The NAB For instance.
後二條	94	<i>Go-Nijyo</i>	A. D. 1301	That musical bar will go: ~~nibge~~ your harp, and try. I should not like TO MISS IT .
花園	95	<i>Hana-zono</i>	A. D. 1308	Was that ball shot by the ~~Hanaz~~ *(i)? ❶! no: 'Tis TOO MASSIVE for their fusils.
後醍醐	96	<i>Go-Daigo</i>	A. D. 1318	The Villain in that bush told me to " ~~Go!~~ die! go!" Whatever could be THE MOTIVE ?
後村上	97	<i>Go-Murakami</i>	A. D. 1339	Take this bag : ~~G. O. M.~~ you're a ~~higami~~ **=measurer. 'Tis quite TIME MY BOY .

* A tribe of Bedouin Arabs.

** Arabic for wheat.

後龜山

98	<i>Go-Kame-yama</i>	A.D. 1373	The beef-fat gut on the butchers BAIZE -apron. It was enough TO MAKE HIM cross.
99	<i>Go-Ko-matsu</i>	A.D. 1382	Now, baby ; don't go (I'll) come at 300 and ring TBE MUFFIN -bell.
100	<i>Shōkō</i>	A.D. 1414	The sea -front weather-chart does gōjōm cold winds from the N.E. DEAR! DEAR! how discouraging.
101	<i>Go-Hana-zono</i>	A.D. 1429	On the desk , a map of St. Domingo (j)an' a (a) zone n' copy-books, all TORN UP .
102	<i>Go-Tsuchi Mikado</i>	A.D. 1465	The inkstands have got surj i michle a' da . The master will THRASH ALL who upset them.
103	<i>Go-Kashiwabara</i>	A.D. 1521	I have marked on the map where you can go raŋj (the) ŋ (o) ŋ for a bar o' (a) gold, worth a TALENT .
104	<i>Go-nara</i>	A.D. 1536	If you use that ruler with a finer pen, the lines will go narrow. IT WILL MATCH the copy then.
105	<i>Ogi-machi</i>	A.D. 1560	That lexicon ŋ ŋ 's has machine-cut edges. (a TALL CHOICE copy.)
106	<i>Go-Yōjō</i>	A.D. 1586	There is the Chalk-board . ŋ you, ŋ oe, and sketch a DEAL FISHING -smack.
107	<i>Go-Mizuo</i>	A.D. 1611	A lecture on the globes to day. ŋ ŋ ŋ ŋ , and TEACH IT TO me afterwards.

* 'baize' is here introduced to supply 'Kameyama. (cf. No 90).

明 正	108	(Emp ^{ss}) <i>Myōshō</i>	A. D. 1630	Those forms tire me; ㊦! SHO me to a chair. DO JAMES , please.
後 光 明	109	<i>Go-Kōmyō</i>	A. D. 1643	Those books will go to Cum (y) a, TO CHEER MY friends there.
後 西 院	110*	<i>Gosaiin</i>	A. D. 1656	The silk is for you. Do not go SHIGIN . IT SHALL Just be given to you now.
靈 元	111	<i>Reigen</i>	A. D. 1663	There dresses will me array again. DO SHOW JEMIMA the cape.
東 山	112	<i>Higashiyama</i>	A. D. 1687	Insert the nets where he gash i' (your) ma's sleeve. THE CHIEF Cost will be the ribbon.
中 御 門	113	<i>Nakamikado</i>	A. D. 1710	The mantle of the knack (is in the) Mikado's stable. TAKE THIS to him, please.
櫻 町	114	<i>Sakuramachi</i>	A. D. 1720	Ribbons to tie on a garh n'(yo)ur (a) margin -belting. THE CANS are inside.
桃 園	115	<i>Momozono</i>	A. D. 1747	(Child loq.) 'Is this lace Momo's (Mama's)? (Nurse loq.) '㊦ no! you DUCKIE-ROGUE ; that's mine.'
後 櫻 町	116	(Emp ^{ss}) <i>Go-Sakuramachi</i>	A. D. 1763	Jaconettes would go well with that ribbon **: THE CASH MAY be sent with the order.

* Murray renders this Emperor's name, **GO-NISHIO**.

** Ribbon here serves to recall 'Sakuramachi' (N° 114).

後桃園

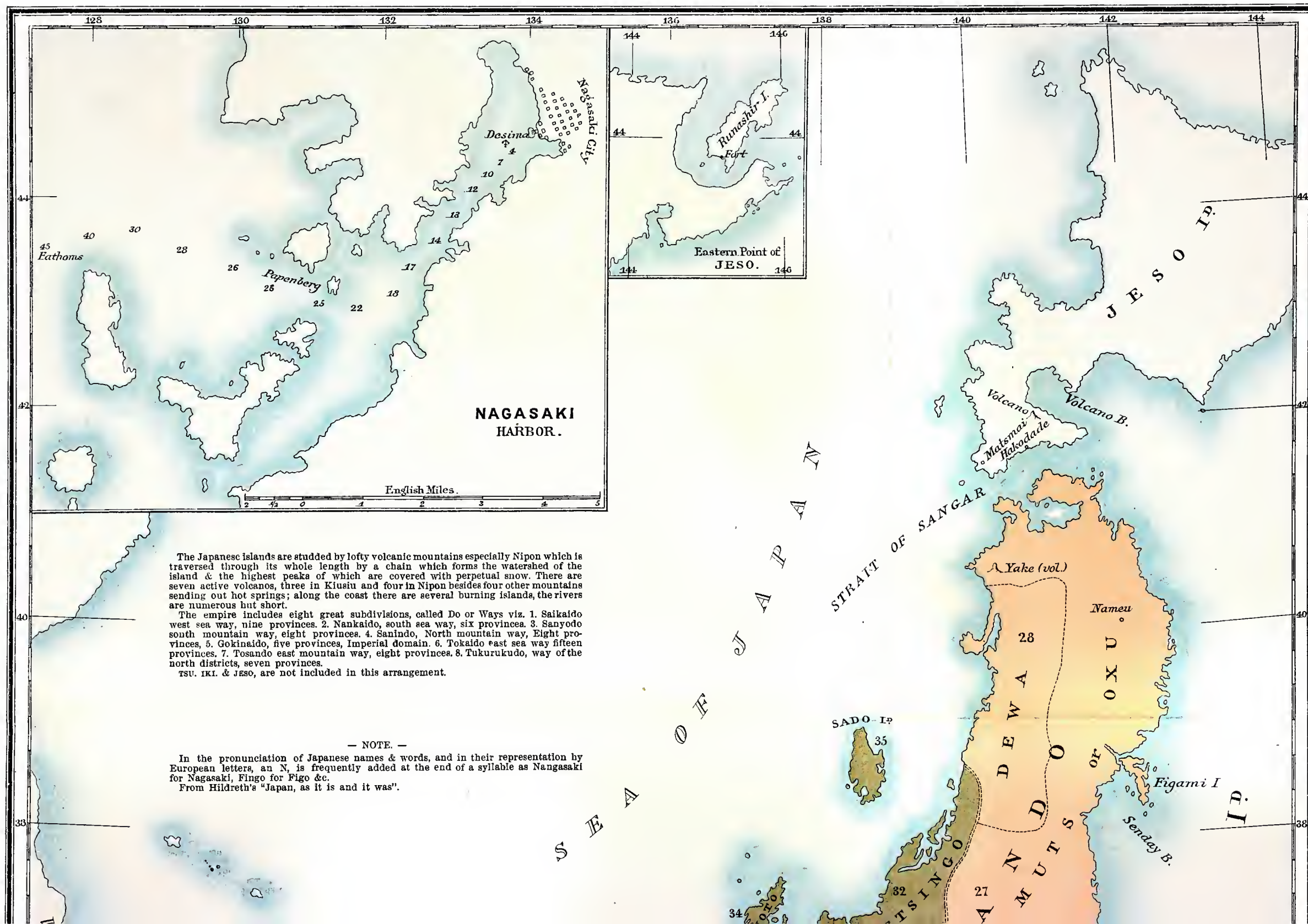
光格

仁孝

孝明

睦仁

117	<i>Go-Momozono</i>	A. D. 1771	If you decide on that carpet , let us return to the lace counter. It will TAKE QUITE ten yards to trim the frocks.
118	<i>Kōkaku</i>	A. D. 1780	Those furs are scorched by the Loke acute heat; DO GIVE US less fire, please.
119	<i>Jinkō</i>	A. D. 1817	The boatman in broadcloth danced high Jink & hornpipe on the T. F. ("Tartar-frigate") DECK .
120	<i>Kōmei</i>	A. D. 1847	The stamps I now take home, I bought on DOVER QUAY .
121	<i>Matsuhito</i>	A. D. 1868 (reigning)	The telegram threatened an emute ; So (H) I tore it up, and sent TO FETCH OFF assistance from the Admiral.



The Japanese islands are studded by lofty volcanic mountains especially Nipon which is traversed through its whole length by a chain which forms the watershed of the island & the highest peaks of which are covered with perpetual snow. There are seven active volcanos, three in Kjusiu and four in Nipon besides four other mountains sending out hot springs; along the coast there are several burning islands, the rivers are numerous but short.

The empire includes eight great subdivisions, called Do or Ways viz. 1. Saikaido west sea way, nine provinces. 2. Nankaido, south sea way, six provinces. 3. Sanyodo south mountain way, eight provinces. 4. Sanindo, North mountain way, Eight provinces. 5. Gokinaido, five provinces, Imperial domain. 6. Tokaido east sea way fifteen provinces. 7. Tosando east mountain way, eight provinces. 8. Tukurukudo, way of the north districts, seven provinces.

TSU. IKI. & JESO, are not included in this arrangement.

— NOTE. —

In the pronunciation of Japanese names & words, and in their representation by European letters, an N, is frequently added at the end of a syllable as Nangasaki for Nagasaki, Fingo for Figo &c.

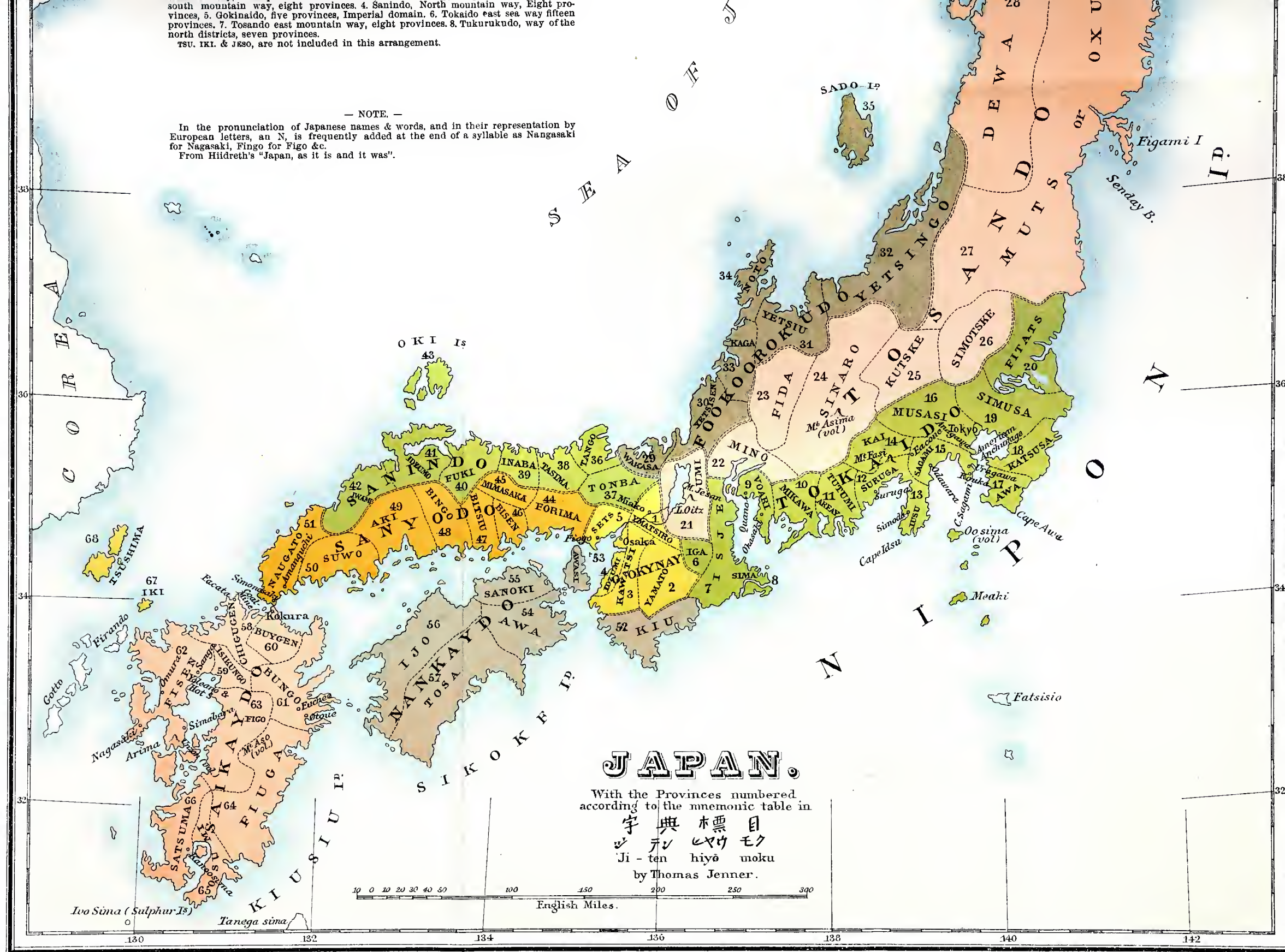
From Hildreth's "Japan, as it is and it was".

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GEOGRAPHY.

The name 'Japan' is derived from the Chinese pronunciation of 日本, 'Sun's origin' or 'sun-rising', under which characters, in common with the Japanese themselves, they describe the Island-kingdom of the Eastern sea, that is 日本國, *Ji-pun kwoh* or (if you please) the 'Kingdom of the Rising-sun.'

The Japanese pronunciation is *Nippon koko*, which embodies, it will be perceived, the name usually given to the larger Island of the group.

The following three examples, (selected from fourteen given in 'The Mikado's empire' by Griffis) respecting the various names under which the Empire is spoken of, are given as presenting the subject in those varied lights which are so helpful to a just appreciation.

Ō Yashima no Kuni. (Country of the eight great Islands). *Toyookitsu Kuni*. (Dragon-fly-shaped Country), from the resemblance to this insect with its wings outspread. *Kami no Kuni* (The God-land, or Land of the Gods).

The native Geographers describe the Empire under the following nine divisions, which bear names sufficiently analagous to those of the Chinese provinces, to invite a somewhat similar treatment to that given in part I to those eighteen divisions. They are as follows.

N.B. On the left of each division, I have placed a figure which represents the number of Provinces contained therein.

5, *Go Kinai* (Five home provinces).

15, *Tokaido* (Eastern sea Region).

8, *Tozando* (Eastern mountain Region).

7, *Hokurikudo* (Northern land Region).

8, *Sanindo* (Mountain-back Region).

43

8, *Sanyodo* (Mountain-front Region).6, *Nankaido* (Southern sea Region).9, *Saikaido* (Western sea Region).

The two Islands.

$$2 \left\{ \begin{array}{l} \textit{Tsushima or Taishiu.} \\ \textit{Iki or Ishiu.} \end{array} \right.$$

 68

Mnemonic verse, for learning the chief divisions of the Japanese Empire.

Go Kinai, Five states, by th'Imperial Head-quarters;

To-Kaido, the Region of Easern-sea waters.

To Zando comes next: the East mountain Region,

With *Hokurikudo*, and its Great northern legion.

Sanyodo, *Sanindo*, Mountain-front and behind,

Nankaido, *Saikaido*, South and West in sea find.

The Island of *Iki*'s the next to appear.

With *Tsusima*, placed *inter* Japan and Corea.

To memorize the 68 Kops or Provinces, into which the above grand divisions are subdivided, were practically impossible, upon the same method of etymology, inasmuch as the syllables composing their names are sometimes employed entirely irrespective of such a use. We proceed therefore, to give a selection from examples of Geographical statistics which arrest our attention as we proceed with our reading.

Mnemonic aids for remembering the following geographical statistics.

*Fuji-yama, 12,365 feet. "*Thy name shall recall thy height.*"

Mount Morrison, (in Formosa) 14,350 feet; rechristened by the Japanese; "*Nu-taka-yama*" i. e. the "New lofty mountain." "May be seen *through miles* of distance."

* So named from the flowering Fuji, (*Westeria Japonica*) covering its slopes.

Populations.

Hondo "Chief land" and dependencies, 33,328,637. "If we sit '*mum*', *many fish may go* (into the net)."

N.B. The Japanese are fond of speaking of their Fishermen ancestry.

Yezo "Land of the Barbarian", also called *Hokkaido* i. e. "Northern sea circuit" 610, 155. "Where the bear-hunter *shoots, till all* the danger's past."

Kyushu. "Nine districts" and dependencies, 6,811,246. "*She vied to enrich* the Empire." A sentence suggested by the fertility of this Island.

Shikoku and dependencies, 3,013,817. "A cup of Shikoku (cocoa) *may stem fatigue*."

It would, of course, be easy to extend these illustrations, and the space above is designed to invite students themselves to add at least one or two more.

From Reclus' Universal Geography, vol. 7, p. 371 we learn, under the heading "The Highlands of South Hondo":

"The system to which (Mount) Fuzi belongs is continued southwards to form the long volcanic peninsula of Idzu at the neck of which is the picturesque district of Sagami. Here several watering-places have sprung up near the hot springs, and the town of Hakone, on the charming lake Asino-umi, has become a favorite summer retreat. East of this place the route between Tokio and Kioto crosses the range by the Hakone pass (2,800 feet), which was formerly defended by a fortified Kwan or gate, forming the central barrier of Nippon, whence the terms Kwan-to and Kwan-sai ("East of the Gate" and "West of the Gate") applied to the two divisions of Hondo lying east and west of the meridian of Hakone."

The height of the Hakone pass (2,800 feet) may well be memorized thus: "Its natural strength *infuses* courage into any army set to defend it."

The five provinces of Gokinai are 1, Yamasiro; 2, Yamato; 3, Kawatsi; 4, Idzumi; 5, Sets. As these and the remainder of the entire 68 provinces of the Empire do not lend themselves in the same general way, as do the Chinese Provinces, to memorizing by their etymology; we fall back on other methods for learning them. Here let us take note of the experience of others. In the published letters of the late John Bellows of Gloucester, to Professor Max Müller, occurs the following:

‘For instance, the old Cornish name for Falmouth was, they say, “Penny come quick”; and they tell a most improbable story to account for it. I believe the whole compound is only a sort of English or Saxon pun upon’ *Pen y cwm gwic*, ‘Head of the creek valley’. In like manner they have turned *Bryn whella*, ‘Highest hill’ into “Brown Willy”, and *Cwym to goed* ‘Woodhouse valley’ into ‘Come to good.’

(Life of John Bellows pp. 10—11).

In a similar way, the name of the Chinese Statesman, San Ko Lin Sin was unceremoniously transmuted into ‘Sam Collinson’ by the members of the European community in Shanghai, during the days of his public influence.

On lines somewhat similar, we suggest the following doggerel helps for remembering the five provinces of Go Kinai; viz.:

YAMASIRO YAMATO KAWATSI IDZUMI SETS

Ya’, my (dear) Sir; O! you may talk awa’. What sides you miss, it’s not mine to say, or which you convince.

Leaving to others, if such there be, who are so inclined, to pursue this line of treatment; we preferably fall back upon the Stokesian “Tea, Noyeau, May”; like Cæsar upon the tenth legion.

THE 68 PROVINCES OF JAPAN MNEMONICALLY ARRANGED.

1. YAMASIRO. After **tea**, *you may see rowing*-the Cambridge eight.
2. YAMATO. Add the **noyEAU**, and *you may total* the bill.
3. KAWATSI. If it rains, you **may** take a *what’s-its-name*: I mean ‘mackintosh.’

4. IDZUMI. O! **ray**, in the Photographer's studio; I forbid *zoo my* portrait to take.

5. SETS. The **law** *upsets* your calculations.

TOKAIDO. Fifteen Provinces.

6. IGA. **Show** me that *gig* again.

7. IZEH. You have brought the door-**key**, *I see*.

8. SIMA. My **fee** is 100 guineas; you will *see Ma'* pleased, when I tell her.

9. OWARI. Mind that **bee**; O! (H)*arry*, you nearly put your hand on it.

10. MIKAWA. While we make **daisy**-cbains; send *Mike awa'* to the village.

11. TUTUMI. Do you give me that as the **date** of your birth? *Tut!* you might tell that to the Marines. N.B. As an illustration of an added auxiliary sentence, sometimes misnamed 'an added burden' we introduce the corollary: "the Sailors would never believe it."

12. SURUGA. In the **den**; are you *sure you gave* me the parcel to hold?

13. IDSU. If I fell off the **dome**, *I'd surely* be killed.

14. KAY. Show Pat the **door**, and turn the *kay* behind him.

15. SAGANI. In the **dell**, I met *Sir Garnet Wolseley*.

16. MOOSASI. To **dish** this game, *whose assistance* may I ask?

17. AWA. On the **deck** of the 'Ocean-Queen', we'll sail *awa*.

18. ZADZUZA. The **dovecote** among the trees, *adds you, sir*, an improved background.

19. SIMOOSA. Those **daubs** *beseem who's* about. ("L'enfant terrible").

20. FITATS. Strips of **newspaper** help to *fit (h)ats*, when too large.

TOSANDO, Eight Provinces.

21. OOMI. A **note** written on letter-paper, with *roomy* margins.

22. MINO. Did that **nun** enquire for *me*? *No!*

23. FIDA. **Name** your *fee*, *Dad*: the gentleman is waiting.

24. SINANO. **Nero** is *seen an odious* Emperor, in the pages of history.

25. KOOTSKEH. **Nail** up the hen-*coot*, *sketched* by Uncle Charlie.

26. SIMOTSKEH. In the studio **niche**, you will *see* (a) *moat* sketched by the same hand.

27. MOOTS. The **nag**, though *mute*, says a great deal in her way.

28. DEWA. Our strong **navy** made *war* improbable.

HOKOROKUDO. Seven Provinces.

29. WAKAZA. That **nib** I found in the *war-car*, *Sir*.

30. YETSISEN. The **maze** he never enters, *yet sees* enough of those who do.

31. YETSIU. The **moat** I cannot leap, *yet see* you do it.

32. YETSINGO. The **moon** has not risen, I *yet sing* o'her rising.

33. KAGA. The **mummy** on a *car*, garnished with ancient armour.

34. NOTO. The **Mayor's** carriage pays *no* toll.

35. SADO. The **mill-sail's** *ardour* (in going round).

SANINDO. Eight Provinces.

36. TANGO. To **match** these gloves of Indian *tan*, go to the stores they came from.

37. TONBA. The **mug** came from the *Brighton bazaar*.

38. TASIMA. That **muff** is all *right*, as I may say.

39. INABA. The **map** is in a *basket*.

40. FOKI. The **race-folk** (h)e avoids.

41. IDZUMO. Which **road** did *zoo* mostly use?

42. IWAMI. In the castle **ruin**, Bob and I *were* mightily interested.

43. OKI. Separate those **rams**; they try to *kill* each other.

SANYODO. Eight Provinces.

44. FARIMA. **Rarey's** skill went *far i'* making tractable horses.

45. MIMASUKA. You may well **rail** at a *European army massacring* unarmed citizens.

46. BIZEN. What a **rush** of *business* men, over London-bridge.

47. BITSIU. Behind that **rock**, there are *rabbits*, I undertake to say.

48. BINGO. That **roof**, he is *dabbing* over with whitewash, to help cool the chamber.

49. AKI. That **robe** is *akin* to a Roman toga.
 50. SUWO. I hope the **lass** you *pursue*, *wont* disappoint you.
 51. NAGATA. The **lad** is apprenticed in a *garter*-factory.

NANKAIDO. Six Provinces.

52. KIY. On the **line**, a plate-layer *keying* up the rails.
 53. AWASI. That **lime** is slacking *awa'*; *see* the bubbles.
 54. AWA. The **lyre** is *awa'* *wi'* its owner.
 55. SANUKI. That **lily** from Chusan, *you keep* in remembrance of me.
 56. IYO. The **lash** *i'*your whip is silken.
 57. TOSA. On the **lake**, with my dog *Tozer* in the boat.

SANKAIDO. Nine Provinces.

58. TSIKOSEN. Write on this **leaf**: "Your uncle is quite *sick*."
Who 's enquiring for him?
 59. TSIKUNGO. Your **lip**: it's *sic unco* swollen. Have you been stung?
 60. BUZEN. Take the **chaise**; you're aye *buzzen* about a drive.
 61. BUNGO. The **shade** of that cat annoys me. Throw a *bung*, or something at her.
 62. FIZEN. The **chain**-shot came *fizzen'* by my ears.
 63. FIGO. For that paste-**gem**, I dont care a *fig.*, *O!*
 64. FIUGA. In the bath-**chair**, *Effie*, *you gang awa'*; I'll walk.
 65. OSUMI. If the **shell** is so porous, *you might* have it enamelled.
 66. SATSUMA. The **Judge** *sat summary* decision aside, and adjourned the case.

Two Islands.

67. IKI. Rosy **cheek'd** *Dickie*.
 68. TSUSHIMA. There's the gleaner, with her **sheaf**; *it's you she may* ask to thresh it for her.

The following alphabetic arrangement of the provincial names, presenting them also in their classic (Chinese) dress, will be found, no doubt, acceptable to the student.

安藝	49	Aki.	石見	42	Iwami.	志摩	8	Sima.
阿波	54	Awa.	伊豫	56	Iyo.	下總	19	Simoosa.
安房	17	Awa.	伊豆	7	Izeh.	下野	26	Simotskeh.
淡路	53	Awasi.	加賀	33	Kaga.	信濃	24	Sinano.
備後	48	Bingo.	河內	3	Kawatsi.	駿河	12	Suruga.
備中	47	Bitsui.	甲斐	14	Kay.	周防	50	Suwo.
備前	46	Bizen.	紀伊	52	Kiy.	丹後	36	Tango.
豐後	61	Bungo.	上野	25	Kootski.	但馬	38	Tasima.
豐前	60	Buzen.	美作	45	Mimasuka.	丹波	37	Tomba.
出羽 ^a	28	Dewa.	三河	10	Mikawa.	土佐	57	Tosa.
播磨	44	Farima.	美濃	22	Mino.	筑前	58	Tsikoozen.
飛彈	23	Fida.	武藏	16	Moosasi.	筑後	59	Tsi-kungo.
肥後	63	Figo.	奧陸 ^b	27	Moots.	對馬	68	Tsushima.
常陸	20	Fitats.	長門	51	Nagata.	遠江	11	Tutumi.
肥後	64	Fiuga.	能登	34	Noto.	若狹	29	Wakasa.
肥前	62	Fizen.	隱岐	43	Oki.	山城	1	Yamasiro
伯耆	40	Foki.	近江	21	Oomi.	大和	2	Yamato.
伊豆	13	Idsu.	尾張	9	Owari.	越前	30	Yatsisen.
和泉	4	Idzumi.	佐渡	35	Sado.	越後	32	Yetsingo.
出雲	41	Idzumo.	相模	15	Sagani.	越中	31	Yetsiu.
伊賀	6	Iga.	讚岐	55	Sauuki.	上總	18	Zadzuzza.
壹岐	67	Iki.	薩摩	66	Satsuma.			
因幡	39	Inaba.	攝津	5	Sets.			

a) This province was divided A. D. 1868 into 羽前 *Uzen* and 羽後 *Ugo*.

b) This province was divided A. D. 1868 into 磐城 *Iwaki*, 岩伐 *Iwashiro*, 陸前 *Rikuzen*, 陸中 *Rikuchū* and 陸奥 *Rikuoku*.

This edition was already committed to the press when the news arrived of the lamented death of Bishop Schereschewsky, in Tokio, Japan, 14 October, 1906.

The memoirs which have since appeared have reawakened an already formed impression that my remarks on pp. 34—35, connected with the only interview it was my privilege to have with him, were unworthy of his distinguished gifts and the grace which shone in his long life of missionary labour, now brought to a glorious close. As a tribute to his memory, I here introduce the words of another, with which the notice of his departure is concluded in the *Missionary Review of the World*, for February, 1907.

Bishop Schereschewsky's name is inscribed with letters of gold upon the table of missionary heroes, and while Max Müller of Oxford called him one of the most learned Orientalists in the world, we would gladly call him one of the great Christian men of the last hundred years. The eloquent report of the special committee of the House of Bishops of the Protestant Episcopal Church in 1875 was but just when it said, "The Old Testament has been translated by Doctor Schereschewsky out of the original Hebrew into a language understood by a population four times as large as in all the United States. The work of itself is one of the grandest monuments which the human mind has ever created, and is one of the noblest trophies of missionary zeal and learning. The grandest conquests of the world's mightiest heroes sink into littleness beside the work which our faithful missionary has done when he made the Bible speak in the Mandarin tongue and herald out its salvation over nearly a half hemisphere. Doctor Schereschewsky, as he comes to us from his hard-fought field, bringing his Chinese Bible as the *spolia optima* of his victorious faith and work, presents to the Church a sublimer spectacle than any hero that has ever moved over the Via Sacra at Rome or up the steep of the Acropolis at Athens."

But since these words were penned the grace of God enabled Bishop Schereschewsky to do still more heroic and faithful service to the Master's cause. When God laid His chastening hand upon him and the paralyzed hands were no longer able to hold the pen, he sat before the typewriter for eight long years, working eight hours each day, striking the typewriter with the forefinger of each hand, the only fingers he could use, until the typewriter had printed in Roman letters more than 2,500 pages of letter paper in Chinese, and the Bible was translated.

For almost twenty-three years Joseph Schereschewsky sat in the same chair toiling at his translation work. His bodily sufferings were almost continuous, yet the Lord gave him grace and power to work with such vigor that two scribes were required to keep pace with him. Thus engaged in the Lord's work, he was a Christian hero and a true "example of suffering affliction and of patience."

What changes did God's grace work in this man's life! A poor Jew, growing up in the traditions and superstitions of the fathers, receives a Hebrew New Testament. He believes that

Christ is the Messiah, but his faith is weak and of the intellect only. Then God leads him into a new country and among true Christian friends. In a strange manner he is caused to surrender fully to Christ, and at once the Holy Spirit comes upon him. Then by the grace of God the young Jew who follows Christ without the camp, becomes a blessing unto millions of benighted heathen, and a glorious example of suffering affliction and of patience unto the saints. Truly, truly, the paths of the Lord are past finding out, and them that honor Him, He will honor.

Laying down my pen, and taking my stand beneath the motto:

硯池風過起微瀾

yen ch'é fung kó k'i wé lan

"The wind passing over the inkstone-well raises little waves"; I would, with all respect to those whose minds are cast in an anti-mnemonic mould, express the hope that the ripples here ascertained to have been produced in the humble reservoir of my mind, will be regarded by some, from a point of view in which they shall sparkle and scintillate, so as to convey a pleasure in the reading, akin to that which they have given me in the recording, and provoke in some a will and purpose to exhibit yet better results on similar lines.

T. J.



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.. A REVIEW ..

BY

Rev. S. D. Scammell

OF A BOOK, ENTITLED—

字典標目

TSZE TEEN PIAO MUH

(A GUIDE TO THE DICTIONARY),

WITH MAP OF CHINA

And further Comments by the Author

(THOMAS JENNER).

CHATHAM :

Parrett & Neves, 30, High Street.

—
1905.

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MNEMONIC QUOTATION.

“Some have asked why it should be,
That Chinese silver’s called *Sycee*;
No doubt but that they call it so,
Because they *sigh* to *see* it go.”

The true reason is, the literal meaning of the words *sai-si* is “fine raw silk,” and they are used to express, figuratively, the excessive fineness of this silver, which contains 98 of pure metal.

REVIEW.

* TSZE TEEN PIAO MUH

Mr. T. Jenner, who for many years has been known as an expert on the Manners, Customs, and Language of the Chinese, and who has written several books and pamphlets on the subject, now sends us an advance copy of a work which, apart from its literary merit, may be regarded as a curiosity in literature—unique as to method and design.

When it is remembered that in place of the 26 letters of the English (or Roman) alphabet there are in the Chinese language 40,000 characters, or symbols, by which words, ideas, and sentences are expressed, the need of some sort of compendium, or system of classification, is obvious, and not everyone who has mastered the 214 Radicals is able to use the Lexicon efficiently, even when the whole may be given in their consecutive order and with their various meanings.

These are not easily learned, and they are more difficult to remember !

It is here that Mr. Jenner's book will be found specially helpful, so that while it is sure to commend itself to students and those who take an ordinary interest in that strange country and its people, it will

* See Note p. 7.

be more appreciated by advanced scholars as a ready and reliable aid to the memory.

Mr. Jenner's method and design are certainly original in this, that he has brought together the Lexicon, with many of the principal facts in the history, geography, &c., of China, and has linked the whole to a system of mnemonics which is already extensively used in this country. His book shews how this may be extended by the student *ad libitum*.

The book will be an enigma to those readers who have not studied some system of mnemonics, it will be prized by those who have—especially those who are familiar with "Stokes' System," on which the work is based.

Here are the whole of the Chinese Radicals, followed by tables of historical and other data, arranged in their proper order, with their pronunciation and meanings, so that any English reader may understand. These are arranged in columns, the last being the mnemonic key which contains, and therefore recalls, all that has to be remembered.

Take for example page 51, and Radical 42.

As this example is one of the three which, we learn from the preface (pp. 17-19), were placed upon the black-board on the occasion (11th July, 1868) of Mr. Jenner giving an oral lecture on the Mnemonic Acquisition of the Chinese Written Language, before the Royal Asiatic Society, we gladly avail ourselves of the loan of blocks for reproducing the diagrams then employed; omitting the Roman figures in the first two cases.

EXAMPLE 1.—Where the passage of thought is represented, for its simplicity, to be in a right line.

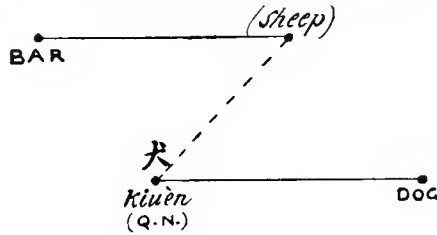
Mnemonic sentence:—FiRe is the *key* of VAPOUR.



EXAMPLE 2.—Where the passage of thought is represented in a broken, or zig-zag, line.

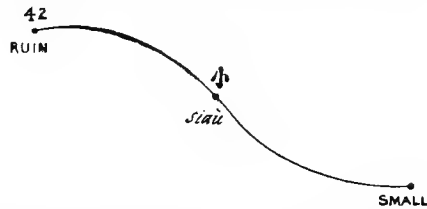
Mnemonic sentence: “BaaR!” says the sheep.

Q.N. (“quid nunc?”) says the DOG.



EXAMPLE 3.—Where the passage of thought is represented for its sublimity (!) in a graceful curve.

Mnemonic sentence: When RuiN overtakes the great, then *see how* SMALL they are.



“Ruin” is here the key word. R stands for 4, and N for 2, so that 42 will give the letters RN. This

will suggest Ruin as the 42nd key word. The Radical is pronounced "Se ow," and the meaning is "small." The mental picture will associate the form of the Radical with the prompter or sentence in the 5th column.

Take another example on page 51, Radical No — (we omit the numerals in this and following examples out of a loyal regard to Mr. Stokes' peculiar copyrights).

Number	山	Shan	A Mountain	Howe'er you RUSH you <i>shan't</i> attain the MOUNTAIN top 'fore me.
--------	---	------	------------	--

Here the key word is "Rush," which recalls the number and the form of the proper Radical. "Shan" is the correct pronunciation and the meaning is "Mountain."

To those who are not acquainted with "Stokes' System of Memory" the prompters may appear to increase the difficulty rather than remove it.

It will not be unnatural to suppose that the 5th column adds considerably to the amount which has to be committed to memory. This is quite a wrong impression, but to make known Mr. Stokes' secret is not the work of the reviewer. On page 35 Mr. Jenner has given the key. This, well learnt, can, with very little effort, be extended a thousand-fold and applied as needed.

The book reveals a vast amount of labour, steady, untiring work, though the author himself will scarcely regard it as perfect.

It will be well to simplify some of the prompters and to shorten others, as, for instance, on page 137, among the geographical data, we read that "The Great Wall (according to McCulloch) is . . . statute miles and you can make IT NO LESS."

A simpler form will be "The Great Wall is . . . miles and NO LESS."

T (or D), N, L, SS representing, mnemonically, the length in miles of this wonder of the world.

But to revise or replace a prompter is a matter which the reader can do for himself as his own fancy may suggest, or some more vivid and definite mental picture may recall.

Probably Mr. Jenner may discover some reliable method of indicating the peculiar *tones* so essential to the Chinese scholar, and yet so difficult to acquire apart from actual residence with the Chinese. Meanwhile he has rendered further useful service in the study of Chinese literature, and students will be grateful both to himself, for this latest result of many years' study, and to the Council of the Royal Asiatic Society, at whose request the work was undertaken.

S. D. SCAMMELL.

*TSZE TĒEN PIĀO MŪH (a Guide to the Dictionary). An essay exhibiting the 214 Radicals of the Chinese Written Language, arranged according to the Mnemonic System of Mr. William Stokes, to which are added remarks on the history, geography, and arithmetic of the Chinese.

Composed and privately printed by Thomas Jenner, 5a, New Road Avenue, Chatham.—1904.

[ALL RIGHTS RESERVED.]

*Copy of Letter from Mr. William Stokes, Teacher of
Memory.*

42, Glenthorne Road,
Hammersmith,
London, W.,

Tuesday, September 13th, 1904.

It is with pleasure I accord a special sanction to my old friend and pupil, Mr. Thomas Jenner, for placing in certain Schools and Colleges a record of his working out of my system of Mnemonics, as applied to the Chinese Language and allied studies.

Having listened to some of his oral illustrations in past years, and having seen the help derived by some of my pupils from their use of his Chart of the Chinese Radicals, I feel sure that good may result from an appreciative reception of his Essay.

WILLIAM STOKES.

The first edition of forty copies of my essay being speedily exhausted, after the manner explained in Mr. Stokes' letter (see page 8); I seek a present consolation for the want of more by reprinting the foregoing friendly review, made by the Rev. S. D. Scammell, to which I would now add my own further comments.

THOMAS JENNER.

First as to the Title :—

字典標目

TSZE TĚÈN PIAO MŬH.

About the year 1875 H. E. Kwoh Ta-jen, the Chinese Ambassador, having done me the honour of accepting a copy of my Chart of the Radicals; conferred the further favour of writing the above four native characters as a title thereto.

As illustrations of Chinese word-building and native dictionary definitions, I here present the following analysis, as given on pp. 25-29 of my "Introduction."

TSZE, From "Child" under a "shelter." To love and shelter, to bear and nurse, as a mother does A Character or Symbol in writing, a letter, lettered, marked, written on, a writing, a word or symbol of thought, etc.

TĒĒN. The Radical of this word is the two lower strokes; being the twelfth in the Native Series, and having the meaning of "Eight." It is here conventionally employed for a character of somewhat similar aspect, meaning "a table." The upper strokes represent the Ancient Historic Records (resting on the table), and the meaning attached to the whole character is that of "A canon, a standard or ritual, a statute or code, written, authentic documents, etc." The two characters combined (**Tsze-tēen**) form the usual Chinese term for "A dictionary."

PIAO: The four strokes on the left of this character form the Radical of the word, i.e. the 75th Radical, having the meaning "Wood," in which the centre vertical line represents the stem of a tree, the horizontal line the limbs, and the lower lines spreading right and left, the roots. The meaning attached to the right-hand portion of this character, when used as a separate word, is "Soaring." In combination with "wood" it yields the sense of "The topmost branch, the opposite of the root, a signal," etc.

MŪH. This is Radical No. 109, and means "An eye." The character can readily be remembered; a very small effort of the imagination enabling us to trace the ancient pictorial representation of that member of the human body, in the present-day dress of the conventional arrangement of an oblong contour, with the two interior strokes for the pupil. The concrete idea of these last two characters, combined, is that of "A guide"; and the whole sentence is thus found to be:

"A GUIDE TO THE DICTIONARY."

I will not here add to the comments, made by Mr. Scammell, upon my treatment of the 214 Radicals, but as an illustration of how I employed the same prompters, with the necessary extension, in memorising the 237 Emperors, I now introduce the example of the Emperor Woo-yih, who began to reign in the year B.C. I select this reign from its occupying the same ordinal rank amongst the Emperors (No. 42) as that which **Siau** "Small" does amongst the Radicals, the full working out of which is shown in Mr. Scammell's review. By referring

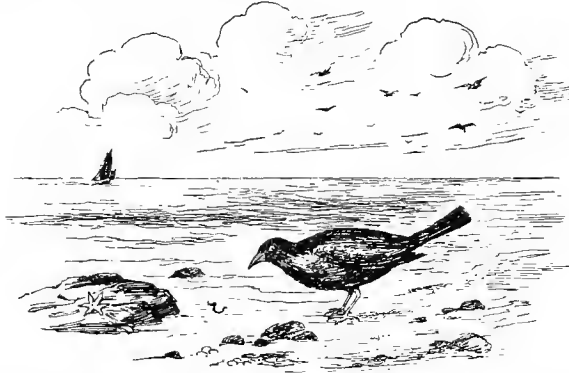
to this, the reader will find the word RUIN to be the accepted equivalent of 42. Omitting the numerals for the year of his accession to the throne, out of regard to Mr. Stokes' copyright; omitting also the native characters for his name, for want of types; this reign appears thus in the essay :

42	Woo-yih	B.C.	Hiding in that RUIN is the man who ye THOUGHT BEHAVEd so badly.
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Here the same prompter does duty for the 42nd Radical and 42nd Emperor alike, as it has in the past for many other ideas occupying that ordinal rank, in their own connection, and is "yours to command" for the like services whenever you may require his aid. To recapitulate: "Ruin" = 42; "**who ye**" supplies the name Woo-yih, while the consonant sounds in the heavy-typed portion of the words "thought behaved" are mnemonically equivalent to the numbers properly representing the year B.C. that he came to the throne.

From History we pass on to Geography, and find we may revel in the allied sciences of Etymology, Astronomy (we speak advisedly), Botany, etc.; while Mnemonics of the special order under consideration join in happy concert. The English schoolboy who replies thus to the question "Which are the three principal cities of China?" "Peking, Nanking, and Canton," is generally unaware that he has, at the same time, named three out of the four cardinal points of the compass, viz. *Pi*, "the North"; *Nan*, "the South," and *Tung*, "the East," leaving only *Si*, "the West," to complete the series; while this also lies invitingly at hand in such names as Shen-si, lit. (Mountain) "Passes West," i.e. Western Passes, etc. But we must justify our statement as to the other three of the Cardinal points, by explaining that the normal, and literal form for Peking is *Pi-King*. "Northern Metropolis" of Nanking (lit.) *Nan-King*, Southern Metropolis, while Canton is a corruption of *Kwang-tung* (lit. "Broad East.") We spoke *inter alia* of Botany, and find an illustration in the name of the

chief city of the Province of Kan-suh. This is *Lan-chau fu*, or Lan-district city. "*Lan*" being a plant. Of astronomical examples a notable one is at hand in the name of the chief city of the Province of Hu-nan, viz.: *Chang-sha-fu* (or Chang-sha city). Now the star *Chang-sha* ranks in Chinese Astronomy as the 28th in the constellation *Chin*, which names may be thus translated. *Chang-sha* "long sand," *Chin* "to turn." This star is tabulated in European Astronomy as ζ in the constellation *Corvus* (or the crow). It remains only to form the mental picture of a crow searching for food on the sea shore, and finding it in a sand-worm that has wriggled itself into the form of the Greek letter ζ (*zeta*).



The following couplet completes the pleasing association, presenting the star in question under both its nomenclatures and classifications.

Long-sand turning, *Chang-sha-chin*,
Corvus eat-her (zeta) will begin.

But-Etymology's the science,
 On which we place the most reliance.

And proceed to reproduce p.3 of my brochure on the geography of China, pub. A.D. MDCCCLXIX. For use of the accompanying map I am indebted to the kindness of the Directors of the China Inland Mission.



MAP SHOWING RAILWAY DEVELOPMENTS IN CHINA.

THE NAMES OF THE PROVINCES OF CHINA
IN MNEMONIC VERSE.

Chi li, *direct rule*, by the Emperor's Fountains.
Shan tung and **Shan si**, *East and West of the mountains*.
Ho river, **Nan south**, i. e. south of Hwang ho.
 Which means Yellow river, remember it so.
Kiang su and **Ngan hwui** bid us now to tell how,
Kiang ning and **Su chau**, **Ngan king** and **Hwui chan**,
 As principal cities their titles bestow.
Kiang si, *River west* (where the Yang-tsz does flow),
Cheh kiang, *Crooked river*, so easily seen,
Fuh kien, *well established* as plainly does mean.
Hu peh and **Hu nan**, these provinces two,
 Lie *north and south* of the Tung ting **hu**.
Kwang tung and **Kwang si**, *broad East and broad West*,
Yun nan means *Cloud South* (of the mountains so dressed).
Kwei chau, *Noble Region; Western passes*—**Shen si**,
Kan suh, *willing reverence*, as plain as can be.
 The list is complete; how easy it seems,
 To point out **Sz chuen**, the State with *four streams*.

In the foregoing lines it will be noticed that with only two exceptions the simple translations of their Native Names yield a plain intimation as to the Geographical positions of the Provinces. The two exceptions are **Kiang Su** and **Ngan Hwui**; the first being so called from the initial names of its Chief Cities: **Kiang ning fu** and **Su chau fu**; and the second from those of its Chief Cities **Ngan King fu** and **Hwui chau fu**. Now **Kiang Su** carries the meaning of "*River's joy*," and the mind is thus readily directed to the estuary of the great river **Yang tsz**, and the *River's joy* in reaching the ocean at the end of its long course. In like manner **Ngan hwui** has the meaning: "*Peaceful Excellence*," thus appropriately associated with the surroundings of that river while passing through the stages immediately preceding those of its joyful termination

(like Bunyan's Pilgrim, when beholding the City of Eternal Joy from the vantage ground of the "*Delectable Mountains*").

Fuh Kien, "*Happily Established*," i.e. on the Eastern Seaboard, opposite Formosa (The *beautiful* Isle of the early European Navigators), is in like manner named from its two Cities **Fuh chau fu** and **Kien ning fu**.

Kwei chau, "*Noble Region*," is named from its chief city, **Kwei yang fu**, "*Nobly Splendid City*"; but is perhaps more easily located by the aid of Physical Geography, in connection with its mountainous features, rich in mineral wealth.

Kan Suh, "*Voluntary Reverence*." The remoteness of this Province from that of "*Direct Rule*" (**Chi li**) suggests the willing reverence paid by its inhabitants to the "Dragon-throne" in Peking, notwithstanding the opportunities for rebellion afforded by the intervening mountain country, difficult for military operations.

As I re-write the Mnemonic verse, the daily press is communicating the resolution of the Chinese Rulers to form a nineteenth province, at the sacrifice of parts of three of the above named. But we must not enlarge the present pamphlet with an attempt to give the new province more notice than this bare mention of current news.

I cannot find that Chinese Authors have formulated any system or systems of Mnemonics (it would be very interesting to learn the fact, if it be otherwise); neither am I aware that any such attempt as the present has been made by European Sinologues to apply a system of Mnemonics to the mastery of the Radicals, etc.

T. J.

